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CONCENTRATION

PREFACE TO SECOND EDITION.

THE chapter, on Matter and Force, which I have added to the first edition of "Concentration," will, I trust, be found to throw a new light on many problems that perplex investigators in the realm of Mind. "Matter" and its "existence" has been a stumbling-block in the path. The solution is to be found in the consideration of Matter and Force as the negative and positive, the passive and active aspects of the Unity of Being.

ARTHUR LOVELL.

5, PORTMAN STREET, PORTMAN SQUARE,
LONDON.

January, 1903.

PREFACE TO FIRST EDITION.

INASMUCH as the present volume completes the Ars Vivendi Series, a few words on its aim and scope will prove of assistance to the general reader, as well as to the student who desires to work steadfastly on the lines laid down in these pages.

Described briefly, the Ars Vivendi System is the practical exposition of the Science and Art of Human Development. It aims at formulating the instinctive desire of the Individual for Health, Happiness, and Prosperity, and it believes in the possibility of realising this instinctive desire, both in the case of the individual and of the race. It is thus essentially and militantly optimistic, and lays down as a fundamental axiom that the root of all evil is Ignorance and Violation of the Laws of the Universe. Consequently the more man understands and obeys the Laws of the Universe, the more happy, and peaceful, and powerful he becomes, till, by slow and gradual development, he reaches the stage of Self-Consciousness, and Freedom from the bonds of pain, and disease, and unhappiness. This is the Ideal seen by prophet and poet.

“How sweet a scene will earth become—
Of purest spirits a pure dwelling place
Symphonious with the planetary spheres—
When man, with changeless Nature coalescing,
Will undertake regeneration's work.
Here now the human being stands adorning
This loveliest earth *with taintless body and mind.*”

Realisation of this “taintless body and mind” on “this loveliest earth” is the aim of the Ars

Vivendi System. That aim in itself is not original. It is as old as the hills. And furthermore, it is the aim of every man and woman on the face of the earth. Nobody willingly prefers disease to health, misery to happiness. Therefore the Ars Vivendi System can proudly claim to have the same Grand Aim as every man and woman on this planet—Health, Happiness, Peace.

So far so good. Here is the rub—we are all in different stages of Individual Evolution, and consequently we are often as wide asunder as the poles in our estimate of ways and means to secure the desired end. That would not matter in the least, provided each individual had a short cut to the goal only known to himself. But it makes a lot of difference when it is found out that the path for all is exactly the same in the long run. It becomes then a matter of supreme importance to find out this universal path.

The Ars Vivendi System claims to throw light on this path, and to guide the traveller onward step by step, till he reaches the goal. It tells him that, first of all, he must learn to think for himself, to accept nothing but what appeals to the reason within him, to reject nothing simply because he has never heard of it before. When it has thus cleared the ground a little, it informs him that the three greatest factors in his life are Will, Imagination, and Concentration. The proper use of these three constitutes the Art of Living, by the study and practice of which Man is enabled to transmute himself from a condition of weakness, pain, ill-health, and unsuccessful endeavour, into a State of Self-Mastery and Control of Environment.

In the first volume of the Series—"Ars Vivendi"—the general principles of health are laid down. Drugs are entirely discouraged, for,

while it is not denied that in an emergency they may be of service, still, on the whole, "throw physic to the dogs" must always remain the rule in the pursuit of health. Experience no less than reason declares the soundness of the rule, for no person addicted to tonics, stimulants, *et hoc genus omne*, can possibly maintain a high level of vigour. And much more is this seen to be the case when one attains such a magnificent state of vitality that the mere fact of being alive is an exquisite pleasure. The energy of the system can only be kept up by supplying it with a sufficient quantity of what produces energy—sunshine, air, food—and by regulating the apparatus in the normal way of sound mental influence, exercise, &c. Drugs can only act on the amount of energy in the system. They use it up, and therefore, while in an emergency they might be of use, provided nothing better is known of, still, on principle, it will be seen that the use of drugs is theoretically, as well as practically, deleterious to the organism. In an advanced state the will controls the machine, so that the sum of energy in the system accumulates to such an extent that microbes of disease cease from troubling, and bacteria, if not at rest, have no chance for the display of mischievous proclivities. Every organism requires suitable conditions for the manifestation of activity. Remove those conditions, and you render it impossible for the processes of life to be carried on. Just as an acorn cannot grow unless it has a fit soil, so the deadliest of microbes becomes harmless in a high state of organic vital force. So much prominence is given, in certain quarters, to the prowess of bacilli that we are apt to lose sight of the fact that the problem of health remains the same to-day as it was thousands of years ago. The

curative influence of Light and Colour, which is now once more coming to the fore, was known thousands of years ago. And so with the influence of Music, and Mental Emotion, and Deep Breathing. In "Ars Vivendi" these are all referred to as elements of the Science and Art of acquiring Mental and Bodily Vigour.

In the second volume of the series, "Volo, or the Will: How to Strengthen, and How to Use It," the doctrine of the will is elaborated. Other problems than those directly connected with Health are introduced for the consideration of the student. The difference between man and man is shown, and the various stages of development are referred to, while a bird's-eye view of the Ancient Initiations into the Mysteries is presented, in order to accustom the mind to the fact that the Science and Art of Development has been practised from time immemorial. At the same time, practical and minute instructions are given to the student who wants to set about the great task of strengthening his will.

The subject-matter of the third volume is Imagination. Before praising or abusing the imaginative faculty, it is important to ascertain what it is we mean by imagination. The imagination of most people is like an untrained steed whose vagaries render it an extremely dangerous servant. Sometimes it will carry its master in a manner that leaves nothing to be desired; sometimes, when he is least prepared, it will suddenly run away on a wild-goose chase, and the unfortunate rider is lucky indeed if he can fall on *terra firma* unhurt. In every department of life, Knowledge is Power, and the student who follows closely the first four chapters of "Imagination and Its Wonders," holds in his hand the key to the weird phenomena of so-called Magic, Witchcraft, Sorcery, the Evil-Eye, Fascination,

&c. This is an extremely dangerous ground to venture upon, unless the mind is prepared by a long course of training. But when studied in a calm, scientific spirit, the action of imagination at a distance becomes no more a mystery than is the fact of the transmission of a message from one spot in space to another at a distance without the wire which was at one time considered indispensable.

The fourth volume, "Concentration," completes the edifice of the Ars Vivendi System. Concentration is studied in its two aspects—Objective and Subjective. The former enables man to master the phenomenal world, the latter gives him the key to the Kingdom of Heaven Within. A fresh light is thrown on the interpretation of the Bible, and a sharp distinction is drawn between the Doctrine of Jesus Christ and what is ordinarily styled "Christianity." *Magna est veritas, et prevalebit.* If the interpretation of Christianity presented herein is the correct one, then the time will come—and, I firmly believe, is now at hand—when it will be universally admitted. Thus only can the Union of Christendom become an accomplished fact, for the Spirit is one, and the Truth is one, and the Worship is one. The nearer the Centre, the more the Unity; the farther away from the Centre, the greater the variety of Creed, and Dogma, and Worship. The Yoga aphorisms of the Indian Sage, Patanjali, are presented in an easy English garb, with original notes, which will assist the earnest thinker in his effort to comprehend the spirit of the Doctrine of Jesus.

So much for the ideas presented to the reader of the Ars Vivendi Series. Now for the practical question—Can they be carried out in the world of to-day, and is any attempt made to carry them out? This is a very important point, for all the

“*Dublin, Jan., 1898.*

“‘*Ars Vivendi*’ interested me profoundly. It has travelled with me half over Europe. I read it on the summit of the Acropolis; in the pass of Thermopylæ; while coasting the Mediterranean; while travelling through Italy, Switzerland, and France. And travel-stained though the little volume now is, it is still one of my most read bedside books, and I get through it, on the average, once in a month, finding it immensely stimulating, a storehouse from which one can always draw some useful, helpful, and portable piece of encouragement towards the worthy conduct of life, and the dignified *maintien de soi*.
M.”

“*Zanzibar, British East Africa, Aug., 1899.*

“I have just read your book ‘*Ars Vivendi*,’ and take the liberty to express the great appreciation with which I have been perusing it. Allow me to say that I greatly admire your style.
T.”

“*Hamburg, Germany, Sep., 1898.*

“I have found your books ‘*Ars Vivendi*’ and ‘*Volo*’ interesting and valuable. As the *Glasgow Herald* says, ‘the central principle of your philosophy is beyond question.’
A.”

“*Toronto, Ontario, Jan., 1899.*

“‘Books can never explain as lucidly as the living teacher.’ I quote out of the Preface to ‘*Volo*.’ Can you recommend any teacher of your system in this country? Where can I procure balance of ‘*Ars Vivendi*’ Series? I have only Vols. 1 and 2. Your kind replies will be appreciated.
B.”

"Los Angeles, California, June, 1899.

"I am most grateful, as I am indebted to you for much help derived from your writings. I should like to be a pupil of yours in the Ars Vivendi System. A."

The preceding extracts are sufficient to show that the ideas promulgated in the Ars Vivendi System are not speculative theories, but a practical and common-sense exposition of the greatest of all sciences and arts—the Science and Art of Self-Development.

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LONDON, W.

November, 1900.

CONCENTRATION.

CHAPTER I.

MATTER AND FORCE.

Idealism and Realism.

From time immemorial, the controversy between the Idealist and the Realist has been carried on, always with more or less zeal, and sometimes with an animosity ill becoming the philosophic mind. To give an explanation of the doctrine of Idealism, on the one hand, and of Realism, on the other, is an exceedingly puzzling, if not impossible, task, for it would be difficult to find two champions of Idealism that could hit upon a mutually satisfactory definition. So, again, with Realism. At first sight, indeed, it looks solid and substantial enough, but you must not push it too far, or it will vanish into something thinner than thin air, and leave you nothing to stand upon.

The battle-ground of the two doctrines has been "Matter" and "Existence." The Idealist point-blank denies the Existence of Matter, while the Realist emphatically insists on the contrary. As a general rule, when hard pressed by his opponent, the Idealist retires to his fortified castle of "Belief," from which im-

pregnable position he is able to silence the enemy by hurling the statement that "Matter exists only because the mind *believes* it exists."

•For myself, I take no part in the controversy, and am therefore able to think clearly, calmly, and dispassionately on the subject at issue. In this attitude, one is better able to come to a rational conclusion as to the comparative value of the conflicting theories.

Advance of Thought.

Towards the close of the nineteenth century, mankind had, to a very large extent, shaken itself free from the shackles of a narrow orthodoxy, both in Theology and in Medicine. In other words, the human mind refused to follow blindly its past leaders of opinion, and began to assert its right to think a little for itself on matters in which it was vitally interested—the question of Religion and the question of Health. These are the questions, undoubtedly, of all others, the most important for each individual to consider for himself. Upon the satisfactory solution of these two problems depends the individual's chance of real happiness in life. Small wonder, then, that the human mind did not feel altogether satisfied with familiar institutions, admirable as they were felt to be in some respects—the clergyman and the family doctor. They had many strong points, and they had many weak points. Medicine was acknowledged by some of its leading practitioners to be not a rational system of healing disease, and Theology

had been smitten hip and thigh by Modern Science and independent criticism. The result was that both Medicine and Theology were seriously damaged in popular estimation.

Rush after rush of new ideas, or, rather, new forms of old ideas, helped to overwhelm the current orthodoxy. Mesmerism, Electro-Biology, Spiritualism, Theosophy, Hypnotism, the Higher Criticism had all a share in *making people think a little*. And even a little thinking is better than no thinking at all. Strait-laced orthodoxy is nothing but a hypnotic state induced by the constant suggestions to which the mind is accustomed. As soon as the individual begins to think for himself, he counteracts the suggestions of other minds that would otherwise unconsciously influence him for good and for evil.

To take, as an example, the ideas that have clustered round "Christianity." The modern ecclesiastical notion of Christianity is radically different from the ideas that prevailed among the early Christians, as well as from the doctrine preached in the New Testament. One of the prominent features of the life of Jesus Christ was the cure of disease, not in any so-called "miraculous" manner, but by a simple method, known and practised in all ages and countries—Transference of Nerve Energy and Will. Both St. Paul and St. James refer to precisely the same method. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in

the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up" (1 James v. 14-15). Many other passages could be cited to the same effect. The Modern Church, however, has missed the entire meaning of the cure of disease by the Will and the Touch, which was expressly ordained by Jesus. Its use of the term "miracle" is a helpless confession of inability to furnish any adequate explanation of one of the most marked features in the history of the early Christians. The only point I want to emphasise is that the so-called Christianity of the Modern Church differs in essential points from the doctrine and practice of Jesus Christ and the Apostles.

This fact, which cannot be gainsaid by an impartial critic, accounts for the rise of "Christian Science." With all its preposterous absurdities, it is much nearer the teaching of Jesus than the orthodoxy of the churches. "Christian Science" is the swing of the pendulum from one extreme to the other. It is the revolt against the soul-killing Theology and Medicine of the past. It is true, there is not much "science" about it, but on this score, neither the accustomed Theology nor the accustomed Medicine have any grounds of complaint. They who live in glass houses had better not throw stones.

The Illusion of Belief.

In lunatic asylums are met the most famous men and women of history. One inmate is

Alexander the Great ; another, Queen Elizabeth ; another, Shakspeare ; another, Plato ; another, Cæsar ; whilst another was more ambitious still. A visitor was once shown over a certain institution by a gentleman who was above suspicion in his talk and demeanour till he saw an individual to whom he called the visitor's attention. Pointing to him with withering contempt, he remarked, "That fellow over there believes he is St. Paul." After a dignified pause, he assumed an expression of severe dignity,—"*I—am—God!*"

There is, however, no necessity to go to a lunatic asylum to demonstrate the illusion of Belief. One continually comes across it every day of one's life. Let an example suffice. A lady wrote a book about perpetual youth, or something of the kind, and drove her argument home with a portrait of herself on the cover. She gloried in *being* sixty, and in *looking* not a moment older than twenty. Alas ! to everybody but a blind man, her face told its tale too well of three times twenty winters.

How is it so easy to pick holes in everybody else's beliefs, and fail to detect the weak points in our own ? Why could the lunatic who derided the man who called himself St. Paul not see that his own claim was a still larger order ? Why could not the old young lady see her own face as plainly as she could see another's ? That's the rub. The way the ordinary person settles the question is honest and straightforward enough, if not quite convincing from a logical standpoint. We ourselves are right, they

are wrong ; we are sane, they are insane ; we are Gods, they are only St. Pauls.

However, as there are more " St. Pauls " than " Gods " in the world—that is, as there are other persons besides ourselves with whom we have to reckon—we must examine our ideas more closely, and ascertain what we mean by certain expressions that we are habitually using.

Definition of Terms.

There are two terms of which it is essential to have a clear conception — " Reality " and " Existence." When misunderstood, they play havoc with thinking, and are responsible for more absurdities than perhaps any other two words. The lunatic's beliefs must be every whit as " real " to himself as are those of the most sane individual. That is to say, *to a thinking being, " consciousness " is the only means by which he comes in contact with, and expresses himself to, the external world.* The difference between sanity and insanity is not that the mind thinks in the one state and does not think in the other, but that in the former, it thinks in a rational or balanced way, whilst in the latter the balance of reason is lost. Take away " consciousness," and you take away " existence." This is very clearly illustrated in the case of suggestion in Hypnotic experiments. The sensitive, when in the passive state and under the complete influence of the operator, can see, hear, taste, smell, and touch anything that the latter wills. The suggested illusions are for the time being " realities " to

the subject, in exactly the same manner as the affairs of the normal everyday state are "realities" to him. They "exist," for him, inasmuch as he is "conscious" of them. So with all men and women. Things "exist," or are "realities" to us, just as we are "conscious" of them; for "consciousness," it must be repeated, is the only means by which the mind enters into relation with the external world.

But—and this "but" is very important, for it is the line of demarcation between sanity and insanity—it by no means follows that individual "consciousness" is correct. A man may see the stump of a tree on a dark night, while going along a road, and be "conscious" it is a ghost. For the time being the ghost "exists" as a "reality" to him, with very disastrous consequences to his personal dignity. The following day he is "conscious" that his precipitate flight was uncalled for. Again, a person dreams, and says to himself in the morning, "That dream was as real to me as my waking moment." Of course, *it is exactly as "real."* The slightest whim, the most grotesque idea is as "real" to the thinker as the most "solid matter-of-fact," for he is "conscious" of the former in precisely the same manner as he is "conscious" of the latter, *the varying factors being the duration, the persistence, and the strength of the impression.*

We are now in a position to do full justice to the value of personal belief. Of itself, it cannot give an unerring indication of the truth or falsehood of our conviction. It can even be said that

the majority of the ordinary man's most cherished beliefs are not in strict accord with facts. Take any branch of life you like. It is the illusion of belief you have to guard against. This person would make a good artist if he could only divest himself of the stupid conviction deep-rooted in his heart, that he is a genius already full-fledged; that man would get on in life if he would only find out his weak points, instead of inwardly chafing at the way he is treated.

Applying these ideas to "Christian Science," we see clearly the error into which it falls—a sufficiently common one. *It is the victim of the illusion of Belief.* That explains, on the one side, why it has enlisted so many under its banners, and, on the other side, why the average common sense vehemently scoffs at it. It is well known that to argue with a Christian Scientist is an impossibility. So also is it an impossibility to argue with the lunatic who draws himself up, and says, "I am God."

Summary.

(a) To a thinker, the only criterion of "reality" is "consciousness." If I am not conscious of a thing, it does not "*exist*" for me.

(b) "Existence" (*ex* and *sisto*) implies standing from, or out of—that is, in relation to—something else. In this sense, it is correct to speak of Nature as existing from, or out of, Spirit. God or Spirit cannot be said to exist. GOD IS. If God *existed*, God would not be absolute. Jesus

Christ said (John i. 18): "No man has seen God at any time," meaning that Spirit is only manifested through Matter.

(c) Individual "consciousness" is frequently not correct, hence the value of "belief" is limited and relative.

(d) The line of demarcation between sanity and insanity is drawn by the "matter of consciousness"—that is, by the things or ideas of which the individual is conscious.

What is Matter?

In the last paragraph, the expression "matter of consciousness" has been used. This leads us to a word round which many a fierce battle has raged. Here, again, as with "Reality" and "Existence," it is essential to define as near as possible what is meant by the term.

In this section, and the next one, I shall follow very closely the lines of Modern Science. Ars Vivendism aims at applying the results of the trained thinkers in special departments of research to the cultivation of Man himself as an individual. When the fundamental ideas of Modern Science regarding "Matter" and "Force" are firmly grasped, the student of Ars Vivendism begins to understand the potentialities of the individual man considered as "a material body," and as a "manifestation of force." "Matter" is defined by Modern Science, in its broadest aspects, as "the name given to anything that can affect any of our senses, to anything that is capable of motion."

The above definition covers the whole ground between Matter and Spirit. The doctrine of the profound thinkers of all ages is that *Spirit without Matter is unmanifest. To become manifest—that is, to be cognised by an individual—Spirit must be clothed in Matter.*

There are infinite degrees of^a fineness and grossness in matter. Thus, for example, air, gas, steam are as much “matter” as steel, iron, earth. The slightest thought, the most fantastic and transient whim in the brain, is the motion of matter, just as much as a steamship crossing the Atlantic is the motion of matter. One is the motion of *fine*, the other of *gross*, matter.

The most prominent feature of matter is its *instability*. It is constantly acted upon by its twin-brother, force. It is true that of itself it is incapable of changing its state of rest or of motion, but this is equivalent to saying that “*matter*” is the negative state of “*force*.” The following quotations are from “Matter and Motion,” by Clerk Maxwell, formerly Professor of Experimental Physics in the University of Cambridge, and one of the finest mathematicians of modern times:—

“In abstract dynamics matter is considered under no other aspect than as that which can have its motion changed by the application of force.

“All that we know about matter relates to the series of phenomena in which energy is transferred from one portion of matter to another, till in some part of the series our bodies are

affected, and we become conscious of a sensation. By the mental process which is founded on such sensations we come to learn the conditions of these sensations, and to trace them to objects which are not part of ourselves, but in every case the fact that we learn is the mutual action between bodies. Under various aspects it is called Force, Action and Reaction, and Stress, and the evidence of it is the change of the motion of the bodies between which it acts. The process by which stress produces change of motion is called Work; and work may be considered as the transference of Energy from one body or system to another. Hence, we are acquainted with matter only as that which may have energy communicated to it from other matter, and which may, in its turn, communicate energy to other matter. Energy, on the other hand, we know only as that which in all natural phenomena is continually passing from one portion of matter to another. Energy cannot exist except in connection with matter.

“The phrase ‘at rest’ means in ordinary language ‘having no velocity with respect to that on which the body stands,’ as, for instance, the surface of the earth or the deck of a ship. It cannot be made to mean more than this. It is, therefore, unscientific to distinguish between rest and motion, as between two different states of a body in itself, since it is impossible to speak of a body being at rest or in motion except with reference, expressed or implied, to some other body.”

This is precisely what the ancient philosophers of India meant by "Maya" or Illusion—continuous and never-ending series of changes in the phenomenal world, with which we come in contact through the senses. This, also, is the basis of the extravagances of Christian Science, with its denial of the existence of matter, non-recognition of pain, &c. Pain "exists" for the mind as the result of the motion of matter. To "deny its existence" is the crude attempt of hysterical and ill-trained minds to express the fact that the motion of matter can be changed.

The Doctrine of Force.

Just as matter may be considered as the negative aspect of force, so force may be looked upon as the positive aspect of matter. It is convenient, for purposes of investigation, to treat the two separately, but they are indissoluble. One without the other is inconceivable—except to people who have not the slightest notion what they are talking about, and who imagine that, because matter can be changed, the "man in the street" can play ducks and drakes with it by the simple process of "believing" and "denying."

Matter, on the one hand, says, "I am always willing to be acted upon by Force, provided there is sufficient to produce a change in me." Force, on the other hand, says "I am always eager to act upon Matter, but I insist upon certain conditions, without which I can do nothing; and even under the best conditions I can do only a

certain limited amount of work upon Matter." This relativity of Matter and Force is illustrated in the following passage from Clerk Maxwell :—
" To apply this principle (Conservation of Energy), we in the first place assume that *the quantity of energy in a material system depends on the state of that system, so that for a given state there is a definite amount of energy.* Thus pressure, temperature, electric potential, and chemical composition are variable quantities, the values of which serve to specify the state of a body, and in general the energy of the body depends on these and other variables."

Personal Force.

From the *Ars Vivendi* standpoint man is considered as a "material system" and a "centre of force."

We have seen that Matter is acted upon by Force, and that Force is affected or conditioned by Matter. Applying this principle to the human being, we find that a person *varies in force according to the state of his organism, and also that the state of his organism can be changed by the application of force.* Before a high state of personal force can be acquired, constantly maintained, and gradually increased, the "material system," in other words, the organism as a whole, must undergo considerable change. "We must, therefore, regard the energy of a material system as a quantity of which we may ascertain the increase or diminution as the system passes from one definite condition to another" (Maxwell).

Change in the wrong direction indicates diminution of mental force, leading to Illusion of Belief in all its varied phases, such as Insanity, Religious Mania, Intensity of Personal Conviction which no argument can shake, Exaggerated Self-Esteem, Bigotry, &c.

Change in the right direction indicates increase of mental force, and implies the nearer and nearer approach to the Ideal of Self-Control and Mastery of Nature, the slow climbing of the majestic Heights of Wisdom, the increased realisation of the Calmness of Power, the supplanting of the illusions of belief by the direct perception of Spiritual Consciousness.

The means, as well as the end, is represented by one word—Concentration.

CHAPTER II.

THE MEANING OF CONCENTRATION.

1. CONCENTRÀTION is a word literally signifying the state or condition of being with a centre (*con* and *centro*).

The word "centre" comes, through the Latin *centrum*, from the Greek κέντρον, which means a sharp point at the end of a stake, goad, spur, &c.

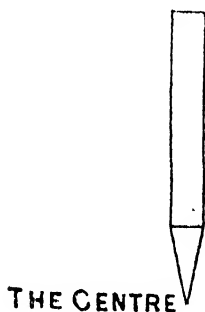


DIAGRAM A.

Concentration, or the state of being with a centre, therefore, denotes, literally, the state of being with, or act of bringing to, a sharp point.

2. Applied to thought, Concentration means the mental state of being in, or act of bringing to, a single point.

The sphere of our thoughts, feelings, emotions, and passions symbolised by a circle, Concentration is naturally represented in Diagram B.

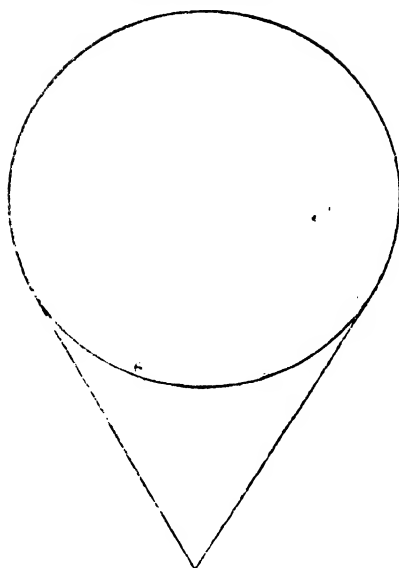


DIAGRAM B.

The state in which the mind is not concentrated is represented by a circle only.

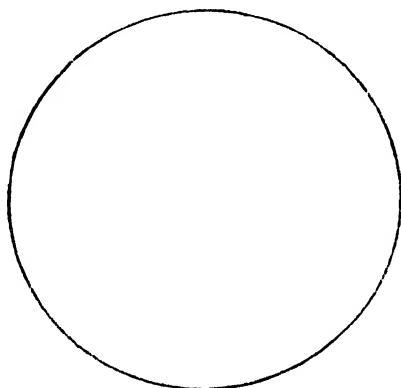


DIAGRAM C.

Compare the two circles in the second chapter of "Volo."

3. Concentration having been demonstrated to mean the state of being in or with, or act of bringing to, a point, the next step towards the full comprehension of the term, at all events in its application to the mind, is to ascertain what is meant by "point."

For our present purpose, the only satisfactory definition is furnished by Geometry:—"A point is that which has no parts." •

This is equivalent to saying that a point is what has no length, breadth, or thickness—in other words, that which does not occupy Space or Time.

4. Pure Mathematics, therefore, by its simple, but most effective, as well as suggestive, definition of a "point," predicates, of necessity, a something different from Nature.

According to the verdict of the Great Teachers of Humanity, that which is different from Nature, and does not occupy Space or Time, is Spirit.

5. Concentration, on ultimate analysis, is resolved into the state of being in, or act of bringing to, the "mathematical point" of Spirit.

This point is the Absolute Centre of the universe. It is everywhere and nowhere. It has no natural dimensions of length, breadth, and thickness. It does not occupy Space or Time. And yet it is the solid foundation on which rests the whole edifice of Nature.

6. What is Spirit, and how It is not in Space

and Time, but the point from which Nature, and Space and Time exists, is the great Mystery of the Ages, the Holy of Holies, the Inner Sanctuary of Truth, before which Man bows in silence with reverent head and submissive heart.

Shallow controversy, flippant arguments, wordy warfare must cease long before even a glimpse of the Sanctuary is attained. All the sacred books of the various nations represent this feeling with more or less clearness. One of the finest illustrations is given in 1 Kings xix. : "And he (Elijah) came to a cave, and lodged there; and, behold, the word of the Lord (the Spirit) came to him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of Hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out, and stood in the entrance of the cave."

The more distinctly one hears the still small voice within, the more disinclination for controversy; the less distinctly, the less pleasure in the things of the Spirit; and consequently the more delight in pompous theologies, long-winded commentaries, conflicting opinions, obsolete ceremonials, &c.

7. The Macrocosmos, or the Universe as a totality, is the manifestation of the Monad, or Unity, in the Duad. That is to say, Nature is motion *to* or *from* Spirit, the Centre. This two-fold motion constitutes what is known as Polarity—the sole basis of what are denominated Laws of Nature.

As the microcosmos, Man corresponds to the macrocosmos, and can be described as the manifestation, in each individual, of the Monad in the Duad—motion *to* or *from* a certain spirit, as centre.

Concentration, therefore, as a science and an art, has its subject-matter naturally divided into two main divisions, for it has to deal with motion *to* and *from* a given centre.

Regarding himself as the Subject, and Nature, as a whole or in part, as the Object, each individual must practise Concentration, *subjectively* and *objectively*.

In other words, each human being aims, with more or less precision and success, at Concentration on a point *within*, and a point *without* his own world.

8. Concentration *without* is illustrated when the individual does work upon Nature, such as

learning a trade, a profession, a science, an art, or carrying on a business, &c., to which he devotes his whole attention.

This is Evolution, Outgoing or Positive Energy. It is represented by the mathematical sign +.

Thus :

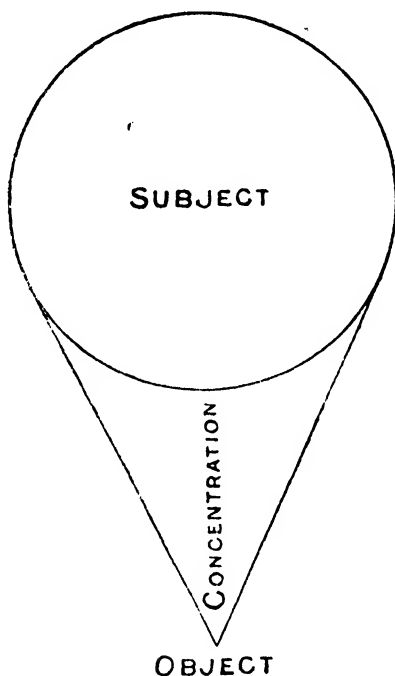


DIAGRAM D.

9. Concentration *within* is illustrated when the individual thinks of "God," "Spirit," "Heaven," "Religion," "Worship," "Peace," "Nirvana,"

“Eternity.” This is Involution, Incoming or Negative Energy. It is represented by the Mathematical sign —. The lines converge to a point within the circle.

Thus :

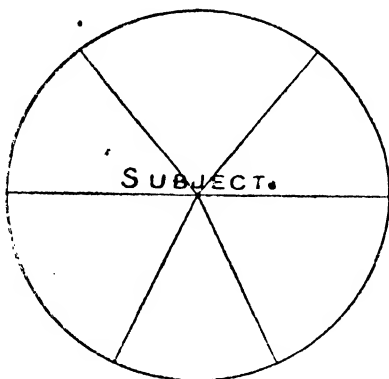


DIAGRAM E.

10. Viewed in relation to the poles, + and —, the Development of Man consists in evenly balancing the two. There cannot be *perfect equilibrium*, for if the two poles were perfectly balanced, all the manifestations of Nature, from the highest to the lowest planes, would *ipso facto* cease. Life involves the continual disturbance of equilibrium. Development or growth, therefore, implies not the inertia of equilibrium, but the perpetual motion which necessitates constant equilibration.

11. If the poise is not held, one pole over-balances the other, and individual development suffers as a natural consequence. Thus (p. 22):

2, 250

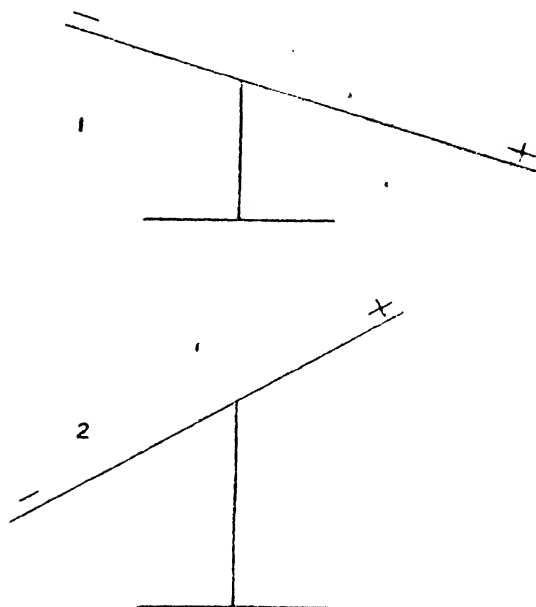


DIAGRAM F.

In No. 1 of Diagram F, the positive, or outgoing, force weighs down the negative, or returning, force. The individual becomes what is called a hard-headed, practical man of the world, or a successful man of business. He is keen and shrewd—in short, on his own line a master; but so far as spiritual life in any shape or form is concerned, he is a mere imbecile. He puts down everything he cannot understand as superstition or nonsense. To him the world is such a matter-of-fact thing, that anybody who takes the slightest interest in anything but making money,

or getting as much enjoyment as possible out of the passing moment, must be a fool.

Another type of the same mind is the man who resolutely and persistently refuses to think for himself on the question of religion. As the tree falls, so it lies. If he is born a Baptist, a Baptist he remains; if a Roman Catholic, a Roman Catholic; if an English Churchman, a Churchman; if a Presbyterian, a Presbyterian, &c., &c. His favourite argument is that what was good enough for his father is good enough for him, utterly ignoring the plain fact that civilisation is constantly moving onward towards the ideal, and that stagnation is fatal to progress.

In No. 2 of Diagram F, the negative, or reflective, pole weighs down the positive, and the individual becomes the dreamer of dreams and the seer of visions, the religious fanatic and devotee, the "goody-goody" man, mild and inoffensive, perhaps—but, in practical life, an utter and inevitable failure.

12. There is no reason why the two poles should not be held in the even balance of harmonious growth. Ignorance is the root of all evil. As soon as we begin to understand, however faintly, the meaning and the object of life, we realise more and more that the sublime Destiny of Man is to attain the perfect knowledge and control of Nature, together with the Self-Consciousness of the Son and Daughter of God.

Concentration, in its two aspects—Objective and Subjective—when practised under the guidance of Wisdom, is the path to this longed-for goal.

CHAPTER III.

OBJECTIVE CONCENTRATION.

+

1. In Yoga philosophy, this is termed Samprajnâta Samadhi.

In Hegel's terminology, it is the exercise of Understanding (*Verstand*), as distinguished from Reason (*Vernunft*).

In the language of every-day life, it is the Art of Worldly Wisdom, Common Sense, Prudence, Methodical Arrangement, Order, Discipline, Classification, the Skill and Knowledge of the Expert in any branch or department of Art or Science.

2. While the Universe (*unus*, one, and *verto*, I turn) is an expression of Unity, and can ultimately be shown to be literally made of one stuff—varying modes of motion of one Substance—still a single glance around is sufficient to reveal enormous differences in this Oneness.

Take, for instance, a room. Here is a chair, there a table, there a sideboard, there a clock, there a flower, there a picture, there a book, there a vase, there a coal-scuttle, &c. Each particular object is quite different from the other objects. This is this. That is that. That is not this. This is not that. While the philosophic eye looks upon them all as "matter," and, when sufficiently trained, can actually see the "primeval dust" from which

they spring, and to which they return, the practical mind knows that, for the present, at all events, they are separate and independent objects, and that it is absolutely necessary to treat them as such, notwithstanding the fact that they are made of one stuff.

3. So with mankind. All men and women are *potentially* Sons and Daughters of God, but *actually* the difference between this and that person is enormous. This is an idiot, that a good man of business, that a clever and reliable workman, that an ambitious fool, that a man of great power of organisation, that an unscrupulous schemer, that a man of fine character, that a man of no character worth speaking of, and so on, *ad infinitum*.

“Alas! that one is born in blight,
Victim of perpetual slight:
When thou lookest on his face,
Thy heart saith, “Brother, go thy ways.
None shall ask thee what thou doest,
Or care a rush for what thou knowest,
Or listen when thou repliest,
Or remember where thou liest,
Or how thy supper is sodden”;
And another is born
To make the sun forgotten.
Surely he carries a talisman
Under his tongue:
Broad his shoulders are and strong,
And his eye is scornful,
Threatening and young.”*

4. Clear and accurate perception of these differ-

* Emerson. Poem on “Fate.”

ences constitutes the perfection of Objective Concentration.

When this perception has been attained, the mind does not mistake this for that, but knows exactly what it is dealing with, for the time being. To talk of the world as "illusion" or "maya" is correct only in a strictly limited sense. The illusion comes in when the perception of differences is not possible through lack of training in Objective Concentration. The terms "Reality" and "Unreality" have been so abused by a certain section of writers and speakers, that it is necessary to emphasise the fact that the actual world, being the outward expression of Spirit, is, in a sense, as "real" as Spirit itself. I utterly repudiate the idea that we are here in a kind of dream, and that the visible Universe is a huge phantasmagoria. The visible Universe is the dial-plate of the Invisible. The hands of the clock are governed by the mechanism behind, it is true, but, for all practical purposes, they are as necessary as the mechanism which is hidden from view. In the visible Universe, there need be no Illusion whatever so far as the spectator is concerned, any more than there need be any illusion concerning the movements on the dial-plate of a clock. The illusion comes in, should you think that the hands you see move of themselves.

To the clear sight of Spiritual Perception the difference between Nature and Spirit is manifest, and Illusion has finally disappeared.

5. The scale of differences between objects in

Nature ranges from the extremely gross to the extremely subtle ; and the reading of the scale depends upon the degree of proficiency reached in Objective Concentration.

The difference between a cow and an elephant, or a porcelain vase and a coal-scuttle, is so obvious that the dullest can see it at a glance. And should you pronounce a vase to be a coal-scuttle, or a cow to be an elephant, your neighbour begins to surmise that something is wrong. This is such a simple example of difference that it may appear trivial ; but, when the principle is followed out to more subtle cases, we shall find that the perception of differences becomes more difficult.

There are two sayings which are frequently quoted as the expression of worldly wisdom on the one hand, and of benevolence on the other. The first is to the effect that you must treat every man as a rogue till he has proved himself honest ; the second suggests that it is advisable to treat every man as honest till he has proved himself a rogue. These two propositions are exactly on the intellectual level of the following : "Treat every vase as a coal-scuttle till you have proved it to be a vase" ; "Treat every coal-scuttle as a vase till you have proved it to be a coal-scuttle."

If an object is a vase, treat it as a vase ; if a coal-scuttle, as a coal-scuttle. In the same way, if a person is a rogue, treat him as a rogue ; if an honest man, as an honest man. But, comes the exclamation, how is one to know the differ-

ence between a plausible swindler and a man who can be thoroughly relied upon? *The mirror you require is Objective Concentration.* The difference between this man and that man is quite as marked as the difference between the cow and the elephant, or between the vase and the coal-scuttle, only that it requires a greater amount of Concentration to acquire the perception. Remember it is not the physical eye which enables you to acquire perception of differences between natural objects, however palpable the differences may be, as instanced in the case of the cow and the elephant, and the vase and the coal-scuttle.

The natural consequence of defective perception of differences is suffering. Nature punishes severely any violation of her laws, and the sooner man learns to obey, the better for his welfare and happiness. Many pompous lessons have been drawn by the moralists from anecdotes of kings and emperors sighing for the peace and contentment of the humblest of their subjects. Nature is no respecter of persons, and frequently delights in ridiculing high rank or great wealth. "A man's a man for a' that," whether he be high or low, rich or poor. That is to say, every human being on the face of the earth is an embryo spirit craving for self-development, and never meant to be satisfied with anything less than the very Highest. Hence the smouldering discontent in the inner being of humanity. Illusion comes in when men and women mistake the low for the high, and exaggerate the value of money or external rank. The very Highest can never be

bought in this cheap way. As examples, let us take Reverence, Friendship, Love.

Reverence is evoked by the contemplation of a great and noble character, stronger to act and wiser to know. To produce this feeling in another you must be on higher ground—that is, spiritually more advanced. A fine illustration is given in the Homeric description of Odysseus, who was not a mere titular leader of his band of followers, but a man who knew more, and who could do more than any of his retainers. He thus stands out as the Real Chieftain, whom it is a great advantage and privilege to the ordinary person to follow. You may get the *semblance* of Reverence by clapping a man in irons, or more effectually by threatening his bread and cheese; but instead of the real thing you get

“Curses, not loud but deep, mouth-honour, breath,
Which the poor heart would fain deny, and dare not.”

If you think you can buy real friends by a lavish expenditure of money on entertainments, parties, &c., you are suffering under an illusion which will instantaneously vanish when your finances get to low water. So far from encouraging the pessimist in his gloomy views of the hollowness and hypocrisy of the world, this is the very thing that should make the optimist, for it is another demonstration that the Laws of Nature are not to be trifled with. Real friendship—the genuine article—*does* exist in the world, but you can never buy it with gold and silver.

Take, again, the Highest thing of all—Love.

To excite real love in a member of the opposite sex, there must be spiritual rapport, or affinity between the two individuals. Money or external rank can no more buy this than it can buy the sun. Nay, it kills the genuine feeling, and produces, instead, discord, indifference, hate, which is none the less felt because more or less suppressed. A woman bought for money in the orthodox way of marriage never forgives her lord and master, for the more luxurious her surroundings, the more her soul lacks the warmth of the Fire of Love. Such a wedlock is absolutely immoral, for it is not only detrimental to the self-development of the man and woman, who are tied together by an extraneous and unnatural bond, but in the highest degree unjust to the children that may be born under such adverse conditions. 2250

The perception of differences and affinities between men and women, brought about by the practice of Objective Concentration, will satisfactorily settle the question of Marriage and Divorce.

6. When the mind is engaged with several objects, force is scattered, and there is consequently not sufficient power to grasp any object in its entirety.

This will become evident from meditation on Diagram G. This is the plane of "opinion," and represents the mental attitude of "the man in the street," as distinguished from the expert. "Fools rush in where angels fear to tread." It approaches everything on "the touch and go"

principle. It is capable of dealing at a moment's notice with the most diverse topics, from the vagaries of the weather to international politics, from bi-metallism to the photosphere of the sun. Its safety consists in the variety of topics at its disposal, for, as soon as a difficult point is

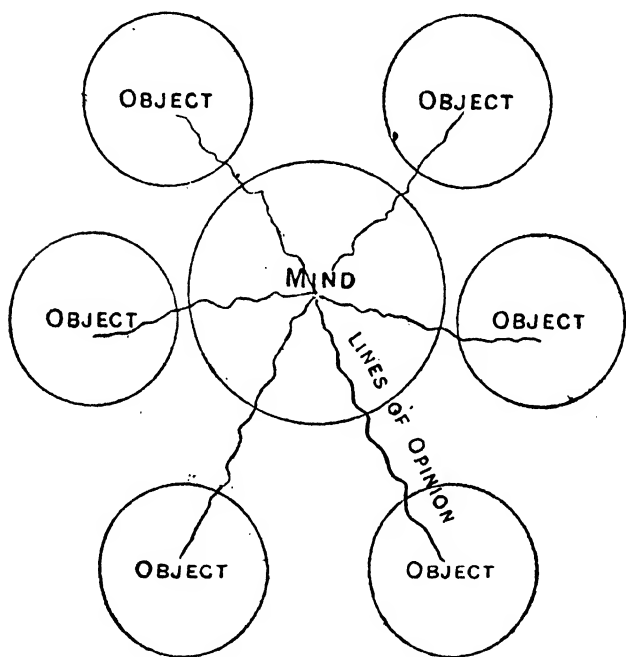


DIAGRAM G.

reached, it retires cheerfully and gracefully with "Well, that's my opinion, you know. I have a right to think as I please."

That is the plane occupied by Thrasymachus and the Sophists in the Platonic Dialogues. On

the arrival of Socrates—the representative of deep and earnest thinking—on the scene, they are scattered like chaff before the wind.

This is also the plane occupied by the Scribes and the Pharisees so scornfully treated by the Master in the Gospels; but, as the whole subject of "Religion" is dealt with under "Subjective Concentration," it is not necessary to refer to them now.

This plane of opinion was, till quite lately, very admirably illustrated in the so-called "criticism" of the newspapers and magazines. In the immense majority of cases, the "critique" was carried out in a slipshod manner by men and women who knew little or nothing about the subject-matter of the book. This applied particularly to works dealing with Occultism. If the critic came across anything out of the beaten track either in Theology or Medicine his prejudice was immediately excited, and to ignorance of the subject was added a liberal dose of sarcasm or invective. And in numerous instances the "critic" had so many books to "review," and his "copy" was only allotted so much space, that nobody short of a heaven-born genius could succeed in giving any idea of the book beyond the title. In self-defence, therefore, the "critic" could hardly be expected to do anything beyond dipping here and there in the pages before him and dashing off a few lines, in praise or blame, according to the whim of the moment. Such "criticism" had no value whatever beyond filling up a column with printed matter. Of

course, there were many exceptions, but anonymous newspaper criticism, as a rule, was a sorry business.

7. The man who succeeds in detaching one object from the mass of other objects around him,

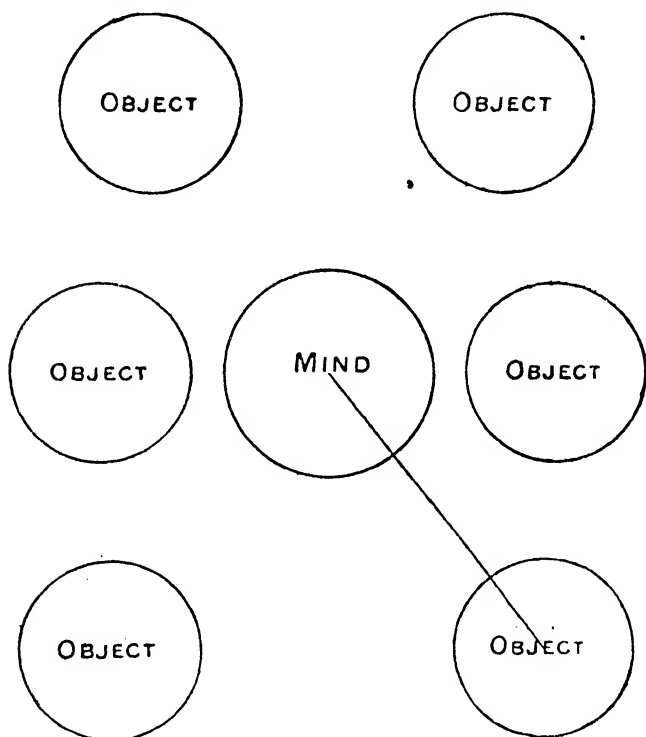


DIAGRAM H.

and thus confining his whole attention to this single object for a certain length of time, acquires definite knowledge to a greater or lesser extent. This is illustrated in Diagram H. The wavy lines

of opinion are gathered together into one strong, straight line, which links the mind and the object on which attention is steadfastly fixed.

This is the line of the expert, the scientist, the artist, as distinguished from the amateur.

He devotes his whole energies to a single thing, for hours, for days, for months, and even for years, and is competent to speak with authority and power on this Object, whatever it is—Finance, Business, Science, Art, &c.

The danger here is that the mind—unless the individual is master of the greatest science of all, Self-Development, and can practise at will the two Concentrations, Subjective as well as Objective—becomes so identified with the object upon which it ponders, that it is lowered down to the level of the latter and becomes a slave to it. This is the real meaning of the old idea of selling one's soul to the devil. The scientist whose attention is engrossed upon fossils or molluscs is apt to become a fossil or a mollusc himself, and lose sight of the fact that man's destiny, as a spiritual being, is Freedom and Mastery.

It is well known that some of the bitterest opponents of advancing ideas of Truth have been men distinguished in one department of scientific research. They commit the blunder of measuring the whole world with the measure of the department of knowledge in which they are eminent. The word "science" tyrannises over them to such an extent that they are frightened to go one inch out of the beaten track of their *confrères*. As Hegel shows in his "Logic," they

make absolutely unwarrantable use of categories by carrying them beyond the sphere to which they are applicable. When this happens, of course, "science" becomes non-science, and the men who indulge in it proclaim themselves the foes of progress and of knowledge. At a certain stage of development, it is extremely difficult for the mind to free itself from the bonds of "scientific" prejudice and bigotry. The medical man of a generation ago did his level best to thwart the progress of the New Thought on questions of Health and Disease. Why? His whole training had so accustomed his mind to the regulation dose of physic that it was impossible for him to see any other way of acquiring health. The influence of the Will, Imagination, and Mental Emotion on the organism, instead of being, as is now universally acknowledged, factors of tremendous importance in the cure of disease and the maintenance of health, were to him nothing to be compared with the effect of bleeding, and of a stimulant or a cathartic. In the same manner, some of the commonplaces of the science of to-day were unrelentingly scouted as chimeras by the science of yesterday.

The only means of safeguarding against this danger of narrow-mindedness, to which the specialist in any branch of knowledge is peculiarly liable, is *to push Objective Concentration to the final stage, in which the mind attains Illumination*. This stage is as much above the level of the expert as the expert is superior to the man who is content with vague opinions.

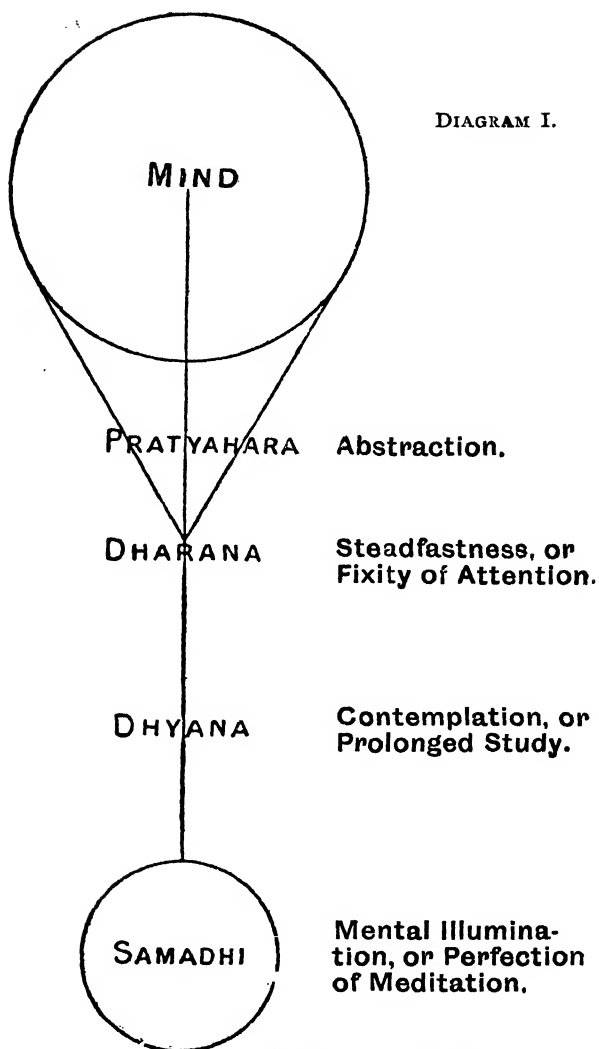
8. The final stage of Objective Concentration is represented by the Diagram I.

The words Pratyahara, &c., are Sanskrit. They are technical terms used by the ancient writers on Yoga, and as they admirably represent the various stages in the practice of the Science of Concentration, I consider it more convenient to retain them for practical purposes of study than to adopt the corresponding English words. Every science is forced to adopt a terminology of its own, in order to make necessary explanations as brief and as clear as possible, and to enable the student to group his facts under principles, and his principles under laws, till at last the various sciences reveal the Unity of Science, and all the laws of Nature are traced to the One Law of Atomic Polarity, with Attraction of Unlike and Repulsion of Like.

Furthermore, in addition to the advantage of being technical terms, these Sanskrit words very forcibly remind the modern world of the solidarity of the human race, for the advanced thought of to-day has joined hands with the advanced thought of thousands of years ago; and however deep the earnest thinker of the Western world may penetrate into the mine of Truth, he will find that the Sages of India and of Egypt have left their footprints there,

“Before the Olympiads, in the dew
Of the early dawn and dusk of Time,
The reign of dateless old Hephaestus.”

All Hail! Ye venerable and majestic Past Masters of the Supreme Science of Concentration.



To go through these stages in the study of one object is to practise Samyama.

Pratyahara and Dharana are the preparatory stages for the pursuit of any science, or art, or business. That is to say, the scientific or the business man cannot afford to spend his time in wool-gathering, or in aimless miscellaneous reading. He abstracts his attention from many objects which may be very interesting, and fixes it on one subject or set of subjects. The man of opinion, on the other hand, is, to use a common but expressive phrase, "all over the shop." Pratyahara is *the continued effort* to draw the mind towards one object. Dharana is reached when the effort is finally successful, and the attention is steadfast. Travelling further on the path, the student reaches the stage of Dhyana. When this stage has been reached in any department of science or art, he is beyond the range of books, for his mind is now engaged in original researches and experiments, and his knowledge is becoming more and more definite. Travelling on and on, *always on the one line*, complete knowledge of that object is attained. The mind is at one with the object.

This is Samprajnata Samadhi, in which all secrets are laid bare. Isis is unveiled.

When the mind, after having undergone a prolonged and intense course of training in Dharana, Dhyana, and Samadhi, is directed upon any object, and these three stages are gone through at will, Samyama is practised on that object.

Samyama, therefore, is the Master Key to Knowledge and Power.

In order to understand the principle of the three stages which culminate in mental illumination, it is necessary to consider briefly the theory upon which they are founded.

In the first place, all the phenomenal world springs from and returns to Unity. This is Spirit—Omnipresent, Omniscient, and Omnipotent. Man is the incarnation of This One Spirit—in the language of Christianity, the Son of God. If Spirit is omnipresent, omniscient, and omnipotent, and if Man is one with Spirit—as the religious consciousness of Humanity testifies—then, it is not unreasonable to postulate that the nearer man approaches Spirit, the more he becomes endowed with the Attributes of Spirit—Omniscience, Omnipresence, and Omnipotence. This is not equivalent to saying that Absolute Consciousness can be reached in an individual form, inasmuch as that is a contradiction in terms, for form is limitation, and by the Absolute is meant Freedom from form or limitation.

How to get nearer to Spirit? By Concentration. How to acquire Knowledge? By Concentration. That being so, who is to set limit to the possible result of Concentration? It resolves itself entirely into a question of Degree and of Power, and all that the trained mind requires is to be certain that the principle upon which it works has proved itself hitherto in every instance perfectly safe and sound.

9. Knowledge is Power.

The more we understand the Laws of Nature,

the more we are able to profit by them. Witness the Discoveries and Inventions of Modern Science. The Steam-engine, the Telegraph, the Telephone, &c., are all due to knowledge of laws of Nature, acquired by intense concentration of the mind. The marvels and beauties of Nature are by no means exhausted yet. As the mind becomes more and more refined, so does Nature yield up her treasures. There is no such thing as "supernatural"; the term is merely the temporary measure of man's ignorance of natural laws. The savage, for instance, finds some of the commonplaces of modern civilisation quite beyond his comprehension. That is to say, to the state of mind manifested in the savage, they are "super-natural." Let the mind be more developed, and the "super-natural" becomes as natural as eating and drinking. And so, with the higher problems of Mental Concentration. The student should, as soon as possible, eliminate from his thought-sphere the element of "the mysterious," "the marvellous," "the occult," and pursue the Science of Concentration in the calm, stern, rational spirit of the material scientist. A little while ago I asked a "theosophical" lady whether she was personally acquainted with anybody who practised "Yoga." After a most impressive silence came the answer, with bated breath, "Yes, but we don't talk of it." The lady in question was a nervous dyspeptic, and the probability is that all her fellow-practitioners of "Yoga" were about the same, for if one of them knew anything of real Yoga, his conscience

would not give him a moment's peace till he had put this lady on the road to mental and physical vigour. That is the first step forward, for it is impossible to make real progress when the body suffers from weakness and ill-health. In the "Ars Vivendi" Series, this point is strongly emphasised, and its paramount importance for ultimate success cannot be too frequently insisted upon. In the *old writers* on Yoga, the same principle, the necessity of practical concentration, is strongly marked. The Uttara Gita says :

"As the ass bears the burden of sandal, whereby he feels only the weight of the load and not the virtue of the sandal, so is the case of the mere readers of the many Shâstras, because they do not understand the *real* meaning of them, but carry them about like the beast of burden."

The lady referred to above was very probably "learned in the law" of Yoga, but as to understanding the *real meaning* of the practice of Yoga, her own physical condition emphatically declared that she had not grasped it.

Turning from the majority of the modern writers on Occult Lore to the old writers on Yoga is a great relief, as is pointed out by Vive-Kananda in "Raja Yoga" :—

"The end and aim of all science is to find a unit, that One out of which all this manifold is being manufactured, that one existing as many. Raja Yoga proposes to start from the internal world, to study internal nature, and, through that, control the whole—both internal and external. People who wanted to practise it were either

burned or killed as witches and sorcerers, and in India, for various reasons, it fell into the *hands of persons who destroyed 90 per cent. of the knowledge, and, of that portion which remained, tried to make a great secret.* In modern times many so-called teachers have arisen worse than those of India, because the latter did know something, while these modern exponents do not. Anything that is secret and mysterious in these systems of Yoga should be at once rejected. The best guide in life is strength. All mystery-mongering weakens the human brain. Through it this science of Yoga has been well nigh destroyed. It is a striking fact that the more modern the commentator, the greater the mistakes he makes. The more ancient the writer on it, the more rational he is. Most of the modern writers talk of all sorts of mystery."

Dealing with Yoga, then, as the Supreme Science and Art of the Development of Man from the animal to the God, the Masonic Building of the Temple, the student finds that just as in every other science and art, practical progress is only possible by mastering the elementary problems before the more advanced ones are tackled, so the simple task of mental Concentration on whatever work, or business, or profession, he is engaged in, is the *beginning of the Mastery which is the Perfection of Objective Concentration.* *Whatever you are doing, be master of the work.* If you are a cobbler, mend shoes in a perfect manner; if a barber, keep your razors and scissors in a state that will excite the

admiration of your customers ; if a tailor, make the coat fit like a glove ; if a clerk, keep your accounts in apple-pie order ; if a builder, scorn your jerry-brother ; if a singer, enchant the listener with the concord of sweet sounds ; if an actor, enter into the spirit of the character and make the play-goer feel that

“ All the world’s a stage,
And all the men and women merely players.
They have their exits and their entrances,
And one man in his time plays many parts” ;

if a leader in any department of thought or action, remember that if to you much is given, from you also much is required, for the responsibility of the lives and happiness of your fellows rests heavy on your shoulders, whether you know it or not, and thousands may secretly curse your incapacity and bungling. It is infinitely better to be a good cobbler than a bad ruler.

When this mastery has been attained in whatever position one is in, one becomes *ipso facto* a candidate for initiation into the more advanced stages of Mastery.

For the convenience of students, I will just outline the plan of Samyama in its threefold division.

(a) Samyama on Spirit ensures perception of Absolute Intelligence as distinguished from Nature.

(b) Samyama on the Organs of Sense, by which the Subject enters into relation with the Object, intensifies the power of Seeing, Hearing,

Feeling, Smelling, and Tasting to such a degree that the student can exercise these sense functions at an indefinite distance.

(c) Samyama on the Elements of which Nature is composed, from the gross to the extremely fine, brings about the Eight Perfections or Siddhis, by means of which the individual Spirit secures the final victory over the phenomenal world.

To discuss these possibilities at any length in a book meant for the general reader is out of the question. Instead of debating with yourself, or anybody else, whether such and such a thing is possible in advanced stages, lose no time in doing the duty that lies nearest to you. First, set your present world in order. When that is done, you will find the vista of the Coming Race of Mankind gradually clearing up.

10. In the case of all those who experience great difficulty in concentrating their whole attention upon the object they are dealing with, the mind should be accustomed to the contemplation of instruments with a sharp point or edge. Make it a rule that any instrument you possess must be *sharp*. If you use a razor, compare the difference in shaving with a dull and a sharp edge. The dull razor entails much labour, calls forth many fiery exclamations, and after all the toil and trouble the result is not such as to make the shaver proud of his work. The perfect edge, on the other hand, performs its work expeditiously and admirably. Just so is it with the mind. When not concentrated, it is dull,

blunt, and stolid, and incapable of doing any work but in a slovenly way; when concentrated, it is keener than the razor's edge. To concentrate the mind is literally to sharpen the wit.

11. *Mens agitat molem.* Always work with a well-defined plan.

In the majority of cases, it would be quite as easy to be as wise "before," as after, the event. How often one hears such a remark as this, "I never thought of that till it was too late," confessing that the mishap was directly due to want of foresight, or defect of Concentration on the proposed line of action. This is the point of difference between the good man of routine and the man of talent. Napoleon Bonaparte used to say that the only way to test the capacity of a general was to put him in independent command and leave him to his own initiative. Then he had a chance of showing what stuff he was made of. Proficiency in the drill-book and regimental routine was no proper test. This is the reason why active war service has always played havoc with great peace reputations. With incessant practice, every possible event can be discounted in any branch of thought or action. The more advanced the individual, the more he plans out before attempting work on the physical plane; the less advanced, the less he plans out.

12. In perfect Concentration, time vanishes. The right and only way to approach a problem that you are determined to work out is to dispense altogether with the element of time, for if you are thinking of the time taken up, your

mind is distracted, and Concentration is impossible. The difference between success and failure is often very trifling. The world is full of people who have been "on the verge" of success, and failed because they gave up just on the turn of the tide that leads on to fortune. Therefore, do not attempt anything seriously unless you mean to carry it to a finish, for along with the performance of the work itself, you are learning the science and practising the art of Objective Concentration, which will make you in the long run a Master on a wider scale.

CHAPTER IV.

SUBJECTIVE CONCENTRATION.

1. In Yoga philosophy this is termed Asamprajnata Samadhi.

In the language of Christianity, it is seeking the Kingdom of God, the True Adoration and Worship of the Father, as distinguished from the Ceremonial and Ritual, which plays such a prominent part in ecclesiasticism, and which in itself is of no value whatever except as an aid to Concentration on the Science and Art of the Development of man regarded as a spiritual being.

In the fourth chapter of the Gospel of John this truth is clearly expounded. "Our fathers worshipped in this mountain," says the woman of Samaria to Jesus; "and you say, that in Jerusalem is the place where men ought to worship." Says Jesus to her, "Woman, believe Me, the hour comes when neither on this mountain nor in Jerusalem will you worship the Father. You worship you know not what; we know what we worship, for salvation is of the Jews. But the hour comes, and now is, when *the true worshippers shall worship the Father in spirit and in truth*; for the Father seeks such to worship Him. *God is Spirit*; and *they that worship Him must worship in spirit and in truth.*"

In the first chapter of this volume it was demonstrated that "Concentration," on ultimate analysis, meant the state of being in, or act of bringing to, Spirit, which is the Absolute Centre of the Universe. It is therefore self-evident that

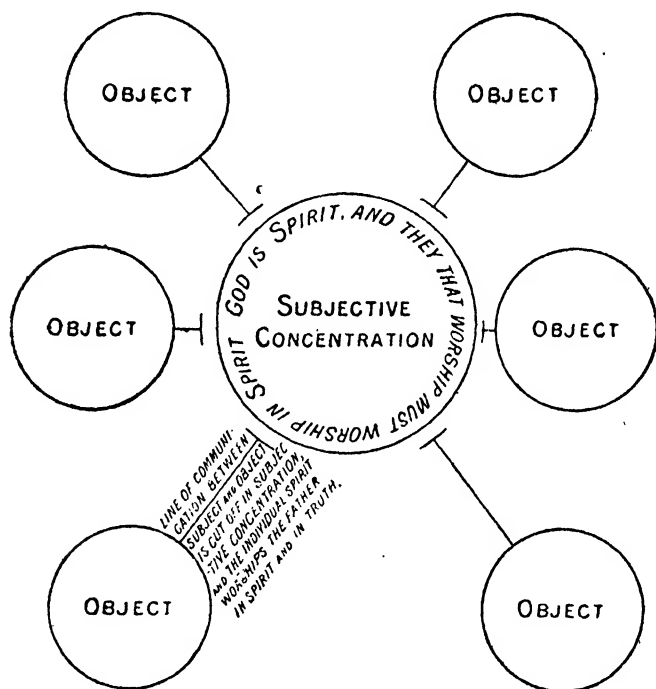


DIAGRAM K.

the real worship of the Father, referred to in the quotation from John, is identical with Subjective Concentration. This is shown in Diagram K.

A still further proof of the doctrine of Subjective Concentration, as taught in the present

chapter, being the same as the True Christianity is afforded in the answer vouchsafed to the Pharisees (Luke xvii. 20, 21). "And when He was demanded of the Pharisees, when the Kingdom of God should come, He answered them, and said, The Kingdom of God cometh not with observation. Neither shall they say, Lo here ! or lo there, for behold, *The Kingdom of God is within you.*"

In other words, the doctrine of Jesus Christ is that the Kingdom of God is within the sphere of Subjective Concentration. The ordinary mind, typified by the Pharisees and Scribes, not understanding the real meaning of Heaven, has a natural tendency to place it in Nature. Hence the question of the Pharisees, In what part of Space and in what period of Time was the Kingdom of God to show itself ? From this idea, that Heaven is in the Object,

SPECTATOR
ON EARTH

Nature, quite logically springs the conviction that it must be very distant from the spectator on earth, for one does not see much sign of it here, amid the bustle, the labour, the wrangling, the wear and tear of ordinary human life. Viewed, therefore, from this planet, Heaven is generally seen through the wrong end of the telescope, and appears such a small object that many deny its existence altogether.

Laplace, the great astronomer, triumphantly asserted that he had swept the heavens with his telescope, and found neither God nor

Heaven. The mistake he made was to look in the wrong direction—objectively, not subjectively. “The Kingdom of God comes not with observation, for, behold! the Kingdom of God is within you.” *To seek this Kingdom of Heaven—in other words, to practise Subjective Concentration—is the be-all and end-all of “Religion”—from the crude fetichism of the primitive savage to the most elaborate ceremonial of the ecclesiasticism of civilised nations.*

2. To practise Subjective Concentration is “to preach the Kingdom of God and to heal the sick.”

The intimate connection between the cures wrought by Jesus Christ, and the doctrine of the Kingdom of God promulgated by Him, has been almost entirely lost sight of, or, at all events, misinterpreted by the modern churches. What was intended by the Master to be a natural demonstration of the practical efficacy of His teaching in alleviating the burden of disease and misery which weighs down humanity, has been turned by the churches into an unnatural and totally irrelevant exhibition of magnetic power, thoughtlessly denominated “super - natural” or “miraculous.” Between preaching the Kingdom of God and curing disease is the close tie of Cause and Effect, as is clear from the following considerations.

In the performance of work by the human organism, energy is necessarily expended. If it is constantly expending energy in this way, it will soon get depleted of vital force, when it will

be incapable of doing any more work. The pessimist will probably exclaim that this is the best thing that could happen, for then there would be an end to the whole business. Leaving the question of pessimism and optimism aside, and taking the simple facts as they stare us in the face, we see at once that performance of work by a sentient organism must be rhythmical. That is, after a period of active work there must be a period of recuperation of energy, in order to keep the organism from collapsing altogether. This is the same as saying that Nature consists of the Duad, Positive and Negative, or going from, and coming to, the Centre. Therefore, Man, or Spirit Manifested in Nature, must of necessity participate in these two motions—going from, and coming to, the Absolute Spirit, or the Father. “Going from” is Objective Concentration, and “coming to” is Subjective Concentration. The former expends energy, the latter husband and recuperates energy.

“Religion” is exclusively occupied with the recuperation of energy, by returning, for fresh supplies, to the inexhaustible storehouse of Force—the Absolute Will. Disease and pain are caused by loss of energy in the organism, and nothing but a fresh supply will restore lost equilibrium. Preaching the doctrine that the Kingdom of God is within, and can be entered through the door of Subjective Concentration, is the cause of which healing the sick is the effect. Universal Heaven on earth will manifest itself when each individual human being will

perform in a perfect manner the daily work to which he is naturally adapted in the commonweal (Objective Concentration), and, after the daily task is finished, retire to the bosom of the Universal Father by the regular practice of Subjective Concentration. Then the ideal of Peace, Heaven, Nirvana, Paradise will be realised by each individual in the very midst of the toil and sweat of the day. This is the glorious vision seen by the Hebrew prophet Isaiah (chap. xxxii.): "Behold, a king shall reign in righteousness and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken . . . until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever. And my people (*that is, those who practise to perfection Objective and Subjective Concentration*) shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places."

3. The term "Christianity" is used in such diverse significations, that it is necessary, in order to avoid misconception, to define as

clearly as possible the precise signification attached to it in the present volume. Briefly, the term is applied to *the third stage of the development of the religious consciousness, that stage in the growth of Man in which the Truth has made him for evermore free from bigotry, prejudice, and narrow-mindedness.* The Bible has been so persistently misunderstood, if not wilfully misrepresented, by both professed friend and professed foe, that it may surprise a good many readers that I regard it, in the strict sense of the word, as the great text-book of Subjective Concentration. To him who hath ears to hear and eyes to see—that is, to him whose Spiritual Perception is able to pierce through the false notions that have clustered round them—the Old and New Testaments will always remain as the mirror of the Spiritual Development of the Human Race. When the sceptic objects that it is impossible to reconcile the various contradictions in the Bible, he forgets that it is equally impossible to reconcile the various stages in the growth of a plant. The flower is not the leaf, the leaf is not the seed. The key to the right interpretation of the Bible is to regard it as a collection of writings, heterogeneous so far as origin and time are concerned, but homogeneous so far as the Spiritual Growth of the Individual and of the Race is concerned. The term “homogeneous” is here used in the sense of the successive changes in the growth of a plant from seed to flower being homogeneous.

Viewed in this light, the Bible, putting on one side the purely historical portions, will be seen to be divided into three main divisions, which can be broadly classed as follows :—

I. Orthodoxy, laid down in the Mosaic Law, and represented by a priestly class specially devoted to its interpretation.

II. Heterodoxy (or “Freethought,” “Scepticism,” “Atheism”) found in the Hebrew Prophets, who are almost without exception bitterly antagonistic to the ceremonial and the priestcraft of Orthodoxy.

III. The fully-developed consciousness that God is Spirit, and that each individual who desires to “worship,” in the real sense of the word, must worship in spirit, in other words, practise Subjective Concentration, without any restriction as to time or place.

I shall deal with these three stages as clearly as possible, consistently with brevity—premising that the subject is not only too vast to be exhaustively dealt with in a small volume, but is so complex that full explanation of the various points touched upon requires oral instruction.

4. Orthodoxy.

Orthodoxy, derived from the Greek words, *orthos*, right, and *doxa*, opinion, signifies “right doctrine or belief.” Taking into consideration that the “right doctrine or belief” varies in different countries, and even in different parts of the same country, not any great acumen is required to arrive at the conclusion that there is no universal standard of “right doctrine.” Orthodoxy

in the Greek Church differs from orthodoxy in the Church of England; orthodoxy in the Roman Catholic Church differs from orthodoxy in the Mohammedan ritual; orthodoxy among the Baptists differs from orthodoxy among the Wesleyans, &c., &c. In fact, the only ultimate criterion of "orthodoxy" is the very simple test, Does So-and-so hold the same opinion as I, or the sect to which I belong? If not, So-and-so is altogether wrong, for I am orthodox—that is, I hold the right doctrine.

Everybody has a perfect right to think exactly as he pleases. There is no particular harm in standing up for one's own opinion, providing one is willing to grant the same privilege to one's neighbour. The mischief comes in when we force our own opinions down other people's throats, whether they like it or not. Then this harmless vanity of "orthodoxy" becomes hateful and loathsome. It has spilt more human blood on this little planet than any other cause of dispute between man and man. It has turned gentle men and women into monsters with hearts as hard as the nether mill-stone.

However, in order to understand the immense part in the religious development of the race that has been played by this very orthodoxy, in spite of its having retarded progress for hundreds of years, we must enter sympathetically into the mental condition from which it originally sprang.

Orthodoxy is the opinion, or set of opinions, of the average mass of men and women on

"religion" in a certain age and in a certain place. Now the average mass has never yet been distinguished for original thinking. Its only chance of development is to follow faithfully the lead of somebody more spiritually advanced, who is capable of elaborating a routine or plan to be carried out, with the more or less avowed object of leading on to a higher stage of development. In almost every country there has appeared a great thinker or "prophet," suitable to the character of the people and the age. Taking the Mosaic Ceremonial as the generic type of all the various orthodoxies, the student cannot fail to be struck by the majestic personality of Moses, the leader and lawgiver, on the one hand, and the unpromising material he had to work upon, in the shape of the Hebrew Tribes, on the other hand. The former is stamped as the advanced Initiate, wise in the wisdom of the Egyptian priesthood. The latter is very little more than a horde of half-civilised nomads. Yet each and all of them are destined to become self-conscious sons and daughters of God. How to lead them on the road? By encouraging them to indulge each his own whims and caprices? No! by repressing individual opinions, and condensing them sternly into one *mass* or *set* of ideas, formulated into an unbending Ritual through the agency of the Mighty Chieftain, Moses. The conduct and the belief of the individual member of the tribe is settled for him, and he must learn Obedience, and Order, and Discipline. This is the stage

through which he must necessarily pass before he can reach the higher stages. Apprenticeship precedes Mastership.

The Mosaic Ritual was a complete guide of life for the individual, physically, morally, and spiritually. The rules of health laid down are excellent, and the moral precepts are as humane as could be expected at that stage of racial development. In a sense, therefore, it could justly claim to be perfectly adapted to the promotion of individual and racial welfare. To ensure obedience, it appealed to the hope of reward and the fear of punishment so ingrained in the human heart. It is for this reason that rewards and punishments have played a prominent part in all orthodoxies. If the Israelites kept all the Mosaic ordinances, they were promised abundance of good things: "Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." The penalties of disobedience were equally marked. "If you will not hearken unto Me, and will not do all

these commandments, I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. And your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits. I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number," &c., &c. (Leviticus xxv.).

The orthodoxy of Modern Ecclesiasticism was exactly in the same vein, so far as reward and punishment were concerned, only that its value was enhanced both ways by the consideration of the life beyond the grave. The faithful believer was to go straight to heaven, where he was to live in the lap of luxury, and do no work all day. Psalm-singing, carried on without intermission from morning till night, was certainly rather a drawback, but compared with the lot of the unbeliever, who would be baked in sulphur and brimstone all day and all night for ever and ever, even these unending psalms had a fascination to the most unmusical of the saved.

Modern Orthodoxy may object that it is immeasurably above the orthodoxy of the Mosaic Ritual. In external appearance, this is so, for

instead of killing harmless sheep and oxen and pigeons, there is a more refined method of procedure, corresponding to a higher grade of mental development. *But in fundamental principle, the two are absolutely identical.* Just as the Israelite was not allowed to exercise freedom of thought as to the "why" and "wherefore" of this or that command, but had to render implicit obedience, so the modern orthodox believer must on no account step out of the beaten track—else the extreme penalty of Eternal Damnation is hurled in his face.

5. Heterodoxy.

When Orthodoxy has fulfilled its mission of consolidating ideas into a ritual for the benefit of the masses, it begins to gradually lose its power, in accordance to the progress made in spiritual development by individuals here and there. That is to say, the germs of Freedom and Self-consciousness begin to sprout forth, and the man desires to know the "why" and the "wherefore" of his actions. He has been accustomed to doing this and thinking that automatically, or under the compulsion of an authority external to him. Now he wants to stand on his own feet, to do his own thinking. Innocently enough at the start, not understanding the meaning of this or that symbol or ceremony, he asks the interpreters of the symbol—the priestly class—to explain it. When the priest is an initiate—that is, when he thoroughly grasps the inner signification of the ritual and creed he administers—all well and good. But

when, as in the immense majority of cases, the priest is not more spiritually advanced than the questioner, then it is a case of arbitrary and brutal exercise of discipline. All doubt is of the devil; it is wicked to question; it is a deadly sin to disbelieve the doctrine that has crystallised into this hard and fast ritual. This may silence the doubter for a time—but for a time only. In the recesses of his soul he broods over the problem, and, though outwardly he is the same, still there has been an inward change, and he knows it. Gradually this change becomes more marked, and at length he is in open revolt, and becomes the “unbeliever,” the “atheist,” the “secularist.”

In the Bible, this stage is strongly marked in the “prophets,” with their scorn and detestation of the priestly ceremonial of their time. In Isaiah, chapter i., we read: “To what purpose is the multitude of your sacrifices unto Me? saith the Lord; I am full of the burnt offerings of the rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hands, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth; they are a trouble unto Me; I am weary to bear them.”

In Jeremiah xxiii. 11: “For both prophet and

priest are profane; yea, in My house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness. They shall be driven on, and fall therein; for I will bring evil upon them, the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria. I have seen also in the prophets of Jerusalem an horrible thing; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah."

In Ezekiel xiii.: "O Israel, thy prophets are like the foxes in the deserts. They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say the Lord saith it; albeit I have not spoken?"

Amos v.: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer Me burnt offerings and meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

The priests—that is to say, the orthodox ministers of religion—naturally come into sharp collision with this stage. Amos was denounced to the King by Amaziah, the priest of Bethel,

just as many a bold heretic has been denounced by the constituted religious authorities in other times and other countries. "Amaziah the priest of Bethel sent to Jeroboam, king of Israel, saying: Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there. But prophesy not any more at Bethel; for it is the king's chapel, and it is the king's court. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now, therefore, hear thou the word of the Lord; Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord: Thy wife shall be an harlot in the city, and thy sons and daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land."

Amaziah, the priest of Bethel, must have felt sorry he spoke.

· Meditating upon the Bible as a whole, and in its parts, I confess that I am amazed at its

having been considered the bulwark of orthodoxy. In reality, *there can be no book more revolutionary in its teachings, and more heterodox in the doctrine it promulgates than the Bible.* But, of course, if the spiritual eye is not opened, you can read the Bible for ever without in the least understanding the purport of its teaching. "Do you believe in the Bible?" is a favourite question of the orthodox believer. "Yes, I do," says one; "No, I don't," says another. In nine hundred and ninety-nine cases out of a thousand it would be perfectly safe to assert that not the slightest glimpse of the inner meaning of the Bible is shown by those who refer to it. The "sceptic" or the "atheist," taking his version of the Bible from the orthodox commentators, never stops to pause and reflect whether orthodoxy has given to the world the right interpretation or not. Enough for him that the Bible has been associated with orthodoxy. To the enlightened understanding, however, the position is ludicrous. It is exactly the same as if future generations collected together the lucubrations of a learned orthodox theologian, and the lectures of Charles Bradlaugh or Colonel Ingersoll, and bound them in one volume, and gravely asserted that they formed the basis of Orthodox Doctrine! To one devoid of humour, or entirely unacquainted with the English language, such an arrangement might not appear at all extraordinary, but looked at from the standpoint of to-day, surely a weeping philosopher would laugh at the idea. Amaziah,

the priest of Bethel, would have a word to say as to the orthodoxy of Amos, "a herdman and a gatherer of sycamore fruit," who dared speak his mind in the king's chapel, and the king's court. The courtly priest would be as shocked at the inclusion of the despised Amos in the Sacred Canon of Scripture, as the Archbishop of Canterbury would be at hearing his clergy gravely and reverently drone out, as part of the service, an account of a fierce altercation between himself and a Hyde Park orator, who had eluded the police and forced an entrance to Lambeth Palace to "hold forth" on the wickedness of the Church of England. And tenfold would be the venerable prelate's chagrin if he was represented to get a very severe handling at the hands of this terrible heretic, who boasted that he was only a poor costermonger, "and none of yer blooming scholars." Would not the Archbishop be justified in surmising that to put such an account down as suitable reading for an orthodox Churchman was the work either of a wit of the first water and a wise man to boot, or of one who had not the faintest notion of what he was doing? So with Amaziah. To include a revolutionary heretic who preached furiously against State and Church in a book which treated of both with respect, would be utterly incomprehensible. Nothing that Bradlaugh or Ingersoll ever said or wrote surpasses the scorn and the contempt of the Hebrew prophets for the orthodoxy of their time.

There is another phase of the second stage of

spiritual development which is equally strong, but not so pronounced in its outward expression—the indifference of the man of the world to all “religion.” He accepts with perfect politeness the religious customs to which he has been accustomed, and never bothers his head whether they have a real meaning or not. They are part and parcel of the observances of life, and require to be performed with as much punctilio as any of the other conventions of civilisation. With men and women of fashion, “Church parade” is as much of a social obligation as paying a call, or going to the opera in the season. Nothing is so dreadful as to be guilty of “bad form.” The politician, again, considers it policy to treat “religion” with great outward respect, on the ground that it is capable of instilling fear into the masses, and thus prevents them from breaking wild, and trampling law and order under foot.

So far as Subjective Concentration is concerned, this stage in itself is not able to attain it at all, for the doubt and perplexity on the one hand, or the contempt and indifference on the other hand, renders it impossible for the mind to understand and enjoy the peace of Spiritual Life. The soul is either in a state of turmoil, or locked in a death-like sleep, with now and then an uneasy dream, both of which conditions are inimical to the calm of the Spirit. Therefore, like skating on thin ice, the quicker you go over it the better, for this stage was never intended to be final. It is transient, and when the

symbolism and ritual of the first stage is understood, it quickly gives place to the third.

6. The Stage of Freedom and Self-Consciousness.

“And ye shall know the truth, and the truth shall make you free” (John viii. 32). In the first and second stage of spiritual development, the mind is enslaved to formalism, on the one hand, by blind acceptance of the letter, and on the other, by blind denial. Freedom implies the state of mental equilibrium in which, while perfect justice is done to the ritual or ceremonial as an aid to development, the necessity for the revolt of the second stage is duly recognised.

This is the stage which has the only claim to be called “Christian,” the immense majority of those who profess and call themselves Christians being only in the first stage. On this point the words of Jesus Christ are perfectly explicit. “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. *Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doeth the will of My Father which is in Heaven.* Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And then will I profess unto them, I never knew you : depart from Me, ye that work iniquity” (Matt. vii.).

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And

Jesus answered him, The first of all the commandments is, Hear, O, Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but He. And to love Him with all the heart and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, *is more than whole burnt offerings and sacrifices*. And when Jesus saw that he answered discreetly, *He said unto him, Thou art not far from the Kingdom of God*" (Mark xii.).

Can anything be plainer or more straightforward than the above quotations? Can words be more explicit? Can thought be more direct? Common sense emphatically says, No! How is it, then, that the doctrine of Jesus crystallised into a Ritual as hard and fast as the Mosaic Ritual, and that "Christian Orthodoxy" became as elaborate in its ceremonial as the Mosaic Orthodoxy? The answer is very simple. The general mass of so-called "Christians," unable to grasp the *spirit* of His teaching, became blind worshippers of the letter; and "it is the spirit that quickens; the flesh profits nothing; the words that I speak to you, they are spirit, and they are life" (John vi. 63).

So accustomed is the reader's mind to verses like the above, and so habituated to the formal commentaries of orthodox divines, that it requires a determined effort to translate the meaning intended to be conveyed into language that will evoke the slightest spark of understanding. The spirit of the doctrine of Jesus Christ is as follows: "My mission on earth is to teach the human race that we are all incarnations of the One Universal Spirit, and that we are therefore brothers, without distinction of race or creed. Let no one think that I am flattered by the adulation of those who call to Me 'Lord, Lord,' and make an outward show of understanding my doctrine. It is not of the slightest consequence to me personally whether people call themselves Christians, or Mohammedans, or Buddhists, provided Self-consciousness is being evolved within them. The object of life is to develop the Kingdom of God in all men. Therefore my followers comprise not those who are blinded by the ceremonial they use to assist them to get at the Spirit and the Truth, but those who have pierced through all forms whatsoever, and have attained the glorious liberty of the Sons and Daughters of God."

Spirit knows no Time or Space. In other words, the scathing denunciation of the Scribes and Pharisees in Matthew, chap. xxiii., applies to the *Scribes and Pharisees of all ages and all countries*. It is this very feature of universality which makes the Bible the text-book of spiritual development—that is, the typical record of the

growth of the individual from the worship of the letter to the worship of the spirit. If the first stage is prolonged unduly beyond the time when the individual is capable of understanding the real meaning of ceremonial, it acts as a barrier to spiritual progress, and becomes evil, *while the priest who upholds it becomes himself in very truth The Anti-Christ—the opponent of the growing Kingdom of God within.* Terrible indeed is the responsibility of the man, call himself whatever he may, from “Reverend” on to the highest, who retards a struggling soul’s onward march to Freedom and Truth. “Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them of the blood of the prophets. *Wherefore ye be witnesses unto*

yourselves, that ye are the children of them who killed the prophets."

How fondly do the "orthodox Christians" imagine that, if they had been living in Palestine in the time of Jesus Christ, they would have accepted at once the teaching of the Master, and done their best to overthrow the Scribes and Pharisees—blissfully ignorant of the fact that the Scribes and Pharisees manifest themselves in them at the present moment! "Wherefore," as Jesus says, "ye be witnesses unto yourselves that ye are the children of them who killed the prophets." To make my meaning as clear as possible, let me put it in this way. Time and Space make no difference to the inner man: what is called "the character." A rogue here, is a rogue there; a dunce here, is a dunce there; a clever and unscrupulous person here, is a clever and unscrupulous person there; a fanatic here, is a fanatic there; a trustworthy man here, is a trustworthy man there, &c. It is exactly the same in respect of Time. For "here" and "there," put "now" and "then," and you understand what is meant by the expression "Spirit knows not Space and Time." The very spirit that makes you now cling rigidly to the worship of the letter, would make you then in Palestine cling to the letter, and constitute yourself the most bitter opponent of the Spirit of the blessed gospel preached by Jesus Christ.

The attitude of the "Christian," that is, of the spiritually emancipated individual, towards external forms of worship is one of tolerance and

respect when they are considered merely as means to the great end of spiritual development. But, when they are exalted beyond their proper sphere by uninitiated "ministers of the law," he must sternly denounce them even as Jesus Himself denounced them. This must be regarded as of universal application, whether the ceremonial be Roman Catholic, English Church, Greek Church, Mohammedan, Hindu, or any other that can be possibly conceived. *The "Christian" represents not a name, but a stage of development*, and should always be thought of as such, irrespective of time or place. From this standpoint, accordingly, the various "religions" can be surveyed as the instinctive effort of the various nations comprising humanity, to reach the Centre—where God is seen by the spiritual eye to be Spirit, and where those who worship must worship in Spirit and in Truth. This is represented in Diagram L.

The lines converging to the centre signify the unity of all the "religions." By going round the periphery of the outer circle, the distance between the various sects and creeds is great; each is "orthodox," and the others are "heterodox," and each aims to convert the others to the "true faith." When the second circle is reached, the distance between them is comparatively small, until, in the centre of the third circle, it has vanished. Nothing remains but the real worship—Consciousness of the Fatherhood of God, and the Brotherhood of Man, in addition to the realisation of

Heaven by the perfection of Subjective Concentration.

7. Where is Heaven ?

Suppose the disappointed inquirer who has the old-fashioned Heaven taken away from him, asks whether Subjective Concentration is all

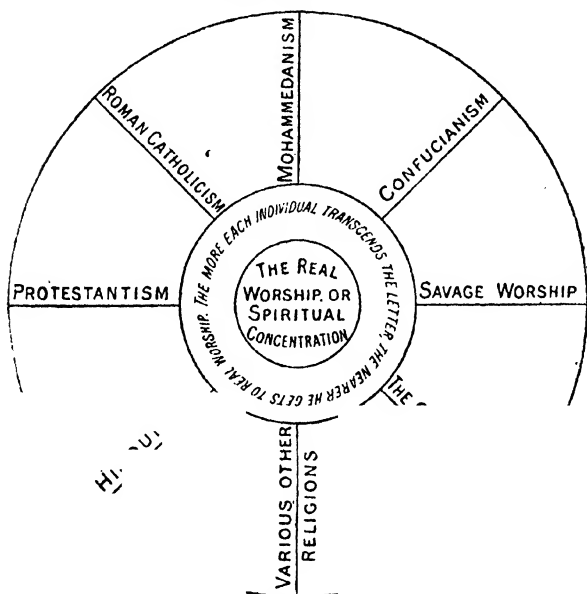


DIAGRAM L.

that was ever meant, and ever will be meant by "Heaven." The emphatic reply is, Yes! But remember that Subjective Concentration is infinite. No individual has ever yet sounded the depths of Concentration. The further one penetrates, the more marvels come to view.

But there is one point, however, upon which great stress should be laid, and that is, the *possibility and the necessity of entering into Heaven at will upon earth*. That is to say, each individual should realise in his own sphere that he has been endowed with the God-given potentiality of Self-Mastery. If we think that no real peace is possible here for us, of course we shall not secure its blessings, hence the stress laid by Jesus upon Firm Belief or Faith; but if we recognise our Oneness with the Spirit, we can and must partake of its fruits—Calm and Peace and Rest, in the very midst of life. We must learn to practise cessation of mental activity at will, and after we have rested sufficiently, we renew our work on the material plane with greater zest.

The importance of placing our Heaven here, not in some far-away world, cannot be overestimated. Nothing is so pathetic as humanity's craving for Rest and Peace. No wonder that people long to be shot straight into Heaven, when they have shuffled off the mortal coil. But the well-known facts concerning the future life are these:—Die to-morrow and you will be exactly the same as you were yesterday. If you are undeveloped here, you will be undeveloped there; if you are spiritually advanced here, you will be spiritually advanced there; and you will go on improving your condition. That "death" makes you non-existent, or transforms you immediately into an angel or a devil, are illusions of the two first stages of spiritual

development which the sooner you get rid of the better. Whether you know that you will exist as you are now in character, after death, is of quite secondary importance compared with whether you know that you have now the right and power to enter heaven, and find "the peace which passeth understanding."

I do not say that this is easy for the ordinary mind, which is in such a state of confusion that doubt effectually prevents the exercise of Will. But imagine what the results will be when the ministers of the various religious organisations are spiritually enlightened in the real Christian doctrine, and preach the Kingdom of God upon earth. Some of them have been, and are true Christians, but with the majority what paltry disputes, what unseemly wranglings, what Anti-Christian teaching! See the ludicrous and pompous discussions as to the propriety of using a particular vestment, or a candle, or incense, &c. What is this but magnifying "mint and anise and cummin," and omitting the weightier matters of the law? The individual, if he finds it an aid to Concentration, has a perfect right to use as many candles as he likes, and can afford; he has a right even to stand on his head, or remain on one leg, or turn round like a top, or count beads by the score, if he finds it assist him to practise Concentration.

In an advanced stage of development, he will find that he can concentrate without any external aid. "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem,

worship the Father. God is Spirit, and they that worship must worship Him in Spirit and in Truth."

8. The problem of attending regularly a "place of worship" or of not attending, is very easily solved. If you find it assists you to develop Spiritual Concentration, attend; if not, discontinue your attendance. Lay not the flattering unction to your soul that God is pleased any more by your going inside a church or chapel than by your staying at home. The Spirit within you is the judge.* *The still small voice that Elijah heard at the entrance of the cave will also direct you, if you listen to it.*

9. Each individual must work out his own salvation. The idea of "atonement for sin" in the form of the orthodox dogma that the blood of Jesus Christ was offered as a peace-offering to an offended God, emanated from the mind of Paul, who was unable to thoroughly transcend his early training in the Mosaic ceremonial, in which the blood sacrifice played a prominent part. *Jesus Christ fell a victim to the narrowness of the first stage of spiritual development, as Socrates was sacrificed to the Orthodoxy of Athens.*

10. The "Union of Christendom" does not mean a mechanical arrangement by which the various so-called "Christian" sects agree to unite in one huge sect, but the climbing of all who "profess and call themselves Christians," up to the third and final stage—in short—the attainment of the level of the doctrine preached by the great Master.

11. When the Science of Concentration is understood, all intolerance, bigotry, and narrow-mindedness will vanish. There is no use beating darkness with a stick. What is wanted in order to overcome darkness is Light.

12. "In my Father's house are many mansions" (John xiv. 2).

Subjective Concentration is the door which each individual must force open, and pass through, to reach the Kingdom of God.

APPENDIX.

PATANJALI'S YOGA APHORISMS.

IN the following presentation of Patanjali's Yoga Aphorisms, I have endeavoured to give the spirit rather than the letter of the original. By comparing the different English translations of the Sanskrit with each other, it is quite possible for one acquainted with the actual practice of the Science and Art of Concentration to discriminate between a good and a bad rendering of the meaning of the original text. Dvivedi remarks in the Preface to his translation, "Yoga is more a practical than a theoretical science. I cannot pretend to decide upon the merit of any particular rendering on the strength of practical experience." That is just the very point on which I can speak with authority, inasmuch as Yoga is to me all practical work, for I had arrived at most of the conclusions before I had studied Patanjali and the other ancient masters of the Science of Concentration. It is this which constitutes the universality of the science of Spiritual Development. The Kaivalya, Moksha, Nirvana of the Indian writers correspond to the Kingdom of God preached by Jesus Christ. There is nothing at all startling or wonderful in that fact. The marvel would be if they did *not* correspond to each other, *for they*

spring from, and return to, the One Universal Spirit.

Very little is known of Patanjali. He was the compiler, rather than the original author, of the Aphorisms, which were probably handed down from the remote Sages of the earliest Antiquity.

Through long, unbroken lines of Kings
Its course the Sacred Art has held,
Unchecked, unchanged by man's devices.

The Yoga Aphorisms are divided into four parts.

Part I., consisting of 51 verses, in which the general exposition of the subject is set forth.

Part II., consisting of 55 verses, which, judged on their merits, are undoubtedly the interpolation of a later age.

Part III., consisting of 55 verses, devoted to the Results of Concentration, that is, Mastery of Nature (Objective Concentration).

Part IV., consisting of 33 verses, in which realisation of The Kingdom of Heaven is accomplished by the individual (Subjective Concentration).

To the beginner, Patanjali's Aphorisms are relatively more abstruse than the Differential Calculus is to the schoolboy who has not mastered the first four rules of algebra. Without strict preliminary training it is impossible to make practical headway in the study of Patanjali. The difference between the ancient Eastern and the modern Western thought is very marked, and unless the student is able to

distinguish between the two, he is very apt to become and remain a neurotic visionary, not the practical master of the two worlds—the Inner and the Outer, the Subjective and the Objective.

With these few remarks, I shall give the Aphorisms, with an occasional note that will be of use to the advanced student.

PART I.

1. Now, Yoga (Concentration) is expounded.
2. Yoga is the cessation of mental activity at will.

NOTE.—In Objective Concentration, mind-wandering, or miscellaneous activity on other objects than the one on which attention is fixed, is stopped. In Subjective Concentration, attention on even this one object is stopped. See Diagrams H and K.

3. In this condition, the individual spirit dwells in the centre.

4. In all other conditions, spirit is identified with the modifications of the mind.

5. These modifications are classified under five heads, which are painful or non-painful.

6. Knowledge, Error, Fancy, Sleep, Memory.

7. Knowledge results from Perception, Inference, and Testimony.

8. Error is due to want of knowledge.

9. Fancy is the free play of the mind, without regard to the actual reality.

NOTE.—This is what most people call “imagination,” as, *e.g.*, “It is all imagination,” or “You have imagined that.” Under this is

included Romance, Fiction, and "tall talk" of all kinds.

10. Sleep is a negative state of mind.

11. Memory is the calling up of past mental impressions.

12. Mastery of these five comes by Practice and Self-Control.

NOTE.—Examples of this state are given in "Lara," "Conrad," "Prospero," "Nikola," and similar characters. This passage in Emerson's Essay on "Social Aims" is useful:—"The staple figure in novels is the man of *aplomb*, who sits among the young aspirants and desperates, quite sure and compact, and, never sharing their affections or debilities, hurls his word like a bullet when occasion requires, knows his way, and carries his points. They may scream or applaud, he is never engaged or heated. Napoleon is the type of this class in modern history; Byron's heroes in poetry. But we, for the most part, are all drawn into the *charivari*; we chide, lament, cavil, and recriminate."

13. Practice is repeated effort.

14. With perseverance, it becomes steady and habitual.

15. Self-Control is keeping a firm hold on Emotions and Passions.

NOTE.—Study the chapter on "Manners" in "Ars Vivendi," and particularly the passage from Lara.

16. Perfect Self-Control comes from know-

ledge of the difference between Spirit and Nature.

17. Objective Concentration (Samprajnata Samadhi) has four stages—Reasoning, Deliberation, Illumination, Self-Consciousness.

18. The other Concentration (Asamprajnata Samadhi) is not concerned with any object.

19. Those who have conquered matter, and those who have become merged in Nature, are concerned with the world of phenomena.

NOTE.—It is extremely difficult to make this intelligible. It refers to the classes of beings called Videha and Prakritilaya. Most of the translations make confusion worse founded.

20. In others, Concentration is preceded by Faith, Energy, Memory, and Discernment.

21. With great fervour it is speedily attained.

22. A distinction must be drawn between the mild, the medium, and the intense.

23. Or by the amount of devotion to the Spirit.

24. "The Spirit" (Isvara) is the individual soul, unaffected by trouble, action, or desire.

25. In the Spirit, the knowledge which exists in man as a seed, attains maturity.

NOTE.—Compare Mark iv. 30, "And He said, Whereunto shall we liken the Kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that are in the earth. But when it is sown, it grows up, and

becomes greater than all herbs, and shoots out great branches, so that the fowls of the air may lodge under the shadow of it."

26. The Spirit, not limited by time, is the teacher of all, even the most ancient sages.

27. His name is Om (Aum).

NOTE.—This is the first letter in the Sanskrit alphabet. It is composed of three distinct sounds, a, u, and m, and in meaning corresponds to the Hebrew sacred word IEVE—that is, the Universe as a totality. The a signifies Creation, the spirit in man; the u, Preservation, the body, or abode of the spirit; the m, Change, Destruction, or Death. The three letters, therefore, signify Brahma, Vishnu, Siva. For further remarks on the Ineffable Name, see Imagination and its Wonders, Chapter IV.

28. It should be repeated with reflection on its meaning.

29. Thus arises Knowledge of Spirit, and overcoming of obstacles.

30. The obstacles are Disease, Dulness, Doubt, Carelessness, Laziness, Worldliness, Error, Missing the Point, and Instability.

31. They are accompanied by Grief, Distress, Nervousness, and Irregular Breathing.

NOTE.—Regular breathing is intimately connected with self-control. The less control the individual has over his emotions, the more does the breathing become irregular and spasmodic, till hysteria is brought on. On the other hand, the man who is self-

master, breathes slowly, regularly, and deeply.

32. To overcome them, attention is fixed upon one object.

33. Steadiness of mind is attained by thoughts of sympathy, compassion, satisfaction, and indifference, respectively entertained towards happiness, misery, virtue, and vice.

34. Or by regulated breathing.

NOTE.—This refers to Pranayama. It implies the control of respiration by the nervous system rather than the mechanism of breathing.

35. Or by an object that engrosses the whole attention.

36. Or by spiritual illumination.

37. Or by thinking of some lofty character.

NOTE.—This is illustrated in "Imagination and its Wonders," Chapter V. By fixing the mind on Michael Scot, the student enters into the same calm and imperturbable mental state.

38. Or by dwelling on the experience of dream and sleep.

39. Or by musing on something that one likes.

40. He who has attained this Steadiness obtains a mastery from the infinitely small to the infinitely large.

41. The trained mind is like the pure crystal faithfully reflecting the object on which it is directed, thus forming a unity of Perceptible, Perception, and Perceiver.

42. The Reasoning stage of Concentration is that in which the name, meaning, and application of an object are mixed together.

43. The Non-Reasoning stage, that in which the object itself as an abstract entity is considered.

44. These two stages are also applicable to more refined and subtile objects.

45. The subtile objects lead up to, and end with Cosmic Ether, or Primordial Matter.

46. These concentrations have seeds which may sprout again into activity.

NOTE.—The Eastern thought desires to blot the world entirely out from individual consciousness. Everything that interferes with Subjective Concentration is in the long run to be avoided. This I regard as utterly erroneous. I believe we have a duty to perform in the world as *individuals*, and that on whatever plane of Nature we exist, we must aim at doing work as conscious Sons and Daughters of God. In other words, we shall for ever maintain our individuality, and not be absorbed in the Absolute. This Absorption in the Absolute is the one serious fault in the Eastern Yoga, for it makes the Universe nothing more or less than a huge treadmill. If we go back to Unconsciousness, why did we ever come out of Unconsciousness? It is true, one Eastern system of thought makes this very point the ground for refusing to accept the idea of a Supreme God, for if there was a

Supreme God, it argues, He would never have started the Universe going. To me, however, the ideal state is to remain for ever the Individual, freed from the bondage of Matter by Knowledge and Mastery of Nature.

47. Wisdom produces illumination and peace of mind.

48. In this state there is direct Knowledge of Truth.

49. This is different from that gained by Inference and Testimony.

50. The impression of this destroys all others.

51. By destroying this impression in its turn, Subjective Concentration (Seedless Samadhi) is reached.

PART II.

On the whole, the second part of the Aphorisms is so inferior to the others, that, in my opinion, there is not the slightest doubt that it was interpolated by inferior minds at a subsequent age. There is as much difference between this section and the other three, as there is between the Real Christianity, or the Doctrine taught by Jesus Christ, and the Orthodoxy of the Churches. To all intents and purposes, the second part merely repeats, in a much more feeble and diluted manner, the fundamental doctrine of the first part. On reflection, I found it unnecessary to give these aphorisms in the present volume, and therefore I shall proceed directly from the first to the third part.

PART III.

1. To fix the mind on an object is Dharana.
2. To continue steadfastly in this state is Dhyana.
3. To lose sight of everything but the object is Samadhi.
4. To go through these stages in the consideration of one object is Samyama.
5. When this is done, the mind becomes clairvoyant.
6. They should be practised by degrees.
7. They are more directly concerned with Concentration than the other practices.
8. But they are external to the Absolute.

NOTE.—Eastern thought points to Subjective Concentration as the goal to be always had in view. Objective Concentration is looked upon as *only a means to reach* the goal. Therefore, according to this view, all search after power is discouraged as likely to lead the student off the road to perfection. Plato, in the Republic, sketches the ideal state as governed by the wisest man obtainable. This, to the Eastern thinkers, seems utterly inconceivable. The wise man, it seems, proves his wisdom by having nothing whatever to do with the world.

9. Nirodha is the stage in which the mind is intently fixed upon an object without undergoing the usual modifications.
10. It becomes steadfast by habitual practice.
11. Samadhi, or perfect concentration, is at-

tained when the mind, no longer distracted by the diversity of objects, is steadfast upon one object.

12. The mind, when it grasps an object as a unity, is drawn to a point.

NOTE.—Diagram A, in Chapter I., sufficiently explains this aphorism.

13. By this is explained the threefold change—of Form, Time, and Condition—possible in an object.

14. That which is acted upon by change—either in the past, present, or the future—is the underlying Substance.

NOTE.—The meaning is, that the whole Universe, visible and invisible, gross and refined, is made of one stuff—the Cosmic Ether of Modern Science, on which different patterns are woven. If the Universe is Matter in Motion, it must of necessity be Matter in *varying rates or conditions* of motion. This is stated in the next aphorism.

15. The cause of the variety of forms is the succession of changes.

16. By Samyama on the three kinds of change, knowledge of the past and the future is acquired.

NOTE.—I have considered it necessary to retain the term "Samyama" in this and the following aphorisms, in order to make it clear to the student that *a very advanced stage of Concentration is meant—and not what can be attained in a few days, or weeks, or months. The mind must be trained system-*

atically and scientifically for years before it can truly be said to attain the level of Samyama.

17. By Samyama on word, meaning, and comprehension, between which the ordinary intellect makes no distinction, knowledge of all sounds uttered by any sentient being is acquired.

18. By Samyama on latent mental impressions, knowledge of past life.

19. By Samyama on the outward appearance, knowledge of the state of mind.

20. But not of the contents of the mind, that not being the object of the Samyama.

21. By Samyama on the form of the body, the power of seeing being suspended, and the connection between light and the organ of vision being cut off—invisibility.

22. Action is of two kinds: with and without anticipation of results. By Samyama on both, or on presentiments, knowledge of cessation of activity on the material plane.

23. By Samyama on friendship and kindness, the power of gaining friends.

24. By Samyama on animal strength, the acquirement of physical vigour.

NOTE.—The more the mind is concentrated in going through physical exercises, the more certain the student will succeed in getting strong. It must be borne in mind, however, that abnormal physical strength is of no value whatever in self-development. What should be aimed at is the ease and balance

of health. As I remark in the Preface to "Volo," a rational system of development "does not neglect the body at the expense of the mind, nor does it allow the body to usurp a position which does not belong to it, but treats it as the indispensable servant and ally of the higher powers of the individual. It is in the cultivation of these higher powers that man becomes more than man." To develop muscle beyond a certain point is not only waste of time and energy, but detrimental to organic welfare.

25. By Samyama on the Inner Light, knowledge of what is obscure, remote, or hidden.

NOTE.—The Inner Light is the Mental Illumination which is gradually produced by the habitual practice of Concentration.

26. By Samyama on the sun, knowledge of the intervening space.

27. By Samyama on the moon, knowledge of the starry regions.

28. By Samyama on the polar star, knowledge of the stellar motions.

29. By Samyama on the Solar Plexus, knowledge of the constitution of the whole organism.

30. By Samyama on the nervous centre in the pit of the throat, cessation of hunger and thirst.

31. By Samyama on the nervous centre below the pit of the throat, immovableness of the body.

32. By Samyama on the light in the crown of the head, the perception of those beings that are spiritually developed.

33. All the preceding can be attained simply by the Intuition of Genius.

NOTE.—There are some who can, as it were, leap to results which can only be attained by the majority by long and wearisome efforts. Take, for instance, the case of Shakespeare. What college or University education did he have? Who gave him that marvellous insight into character which places him on the pinnacle of genius? Who gave Cæsar or Napoleon that wonderful power over their fellows which stamps them as born leaders and conquerors? That is the problem hinted at in this aphorism.

34. By Samyama on the heart, knowledge of character.

35. By Samyama on the nature of the soul, as distinguished from the phenomenal world, knowledge of the spirit.

36. From this arises intuitional knowledge of the functions of the five senses.

37. These powers are obstacles in the path to Subjective Concentration, but they are beneficial in the natural world.

NOTE.—The end and aim of the two Concentrations, Subjective and Objective, has been sufficiently explained in Chapters III. and IV. of the present volume.

38. By loosening the tie that binds the mind to a particular body, the spirit can enter into and control the body of another person at a distance.

NOTE.—This is exactly similar to the "spirit

control" often met with amongst spiritualistic mediums. The idea of Self-Development as laid down by Patanjali, and in the "Ars Vivendi" Series, is that man is now and here a spirit, and therefore possesses all the powers of the discarnate spirit.

39. By acquiring mastery over the Pneumogastric nerve, levitation of the body is attained.

NOTE.—In the original this nerve centre is called "Udana"; but, as it refers to the nervous centre of Respiration, I have thought it better to give it the modern name, so as to put the issue clearly before the student. The same principle is seen in the schoolboy game of lifting up with the tips of the fingers a playmate who is told to hold his breath. In walking, full expansion of the chest makes a person feel light and buoyant, as if literally treading on air. When the art of walking has been thoroughly mastered, locomotion on foot, especially in the green fields of the country, yields far greater pleasure and profit than any other form of exercise. The whole of Physical Culture resolves itself into learning how to walk.

40. By acquiring mastery over the Solar Plexus, the whole outward appearance becomes splendid and radiant.

NOTE.—In the original, this is the nerve centre called "Samana." It is the centre of the Sympathetic Nervous System. It receives energy, and distributes it throughout the

organism. It is negative, while the brain is positive. In the thorough understanding of this aphorism consists the mystery of Elixir Vitæ. See Chapter VII. of "Volo."

41. By Samyama on the relation between Cosmic Ether and the ear, supernormal power of hearing is attained.

42. By Samyama on the relation between Cosmic Ether and the body, and also on very light objects, comes the power of levitation.

43. By Samyama on the formless Universal Mind, the obstruction to mental illumination is removed.

44. By Samyama on the five forms of the Elements of Nature—the gross, the formal, the subtile, the all-pervading, and the one relating to self-consciousness—comes Mastery of the Elements.

45. Then are manifested the Powers of making the spiritual body infinitesimally small, immeasurably large, light, heavy, indefinitely extended, according to desire ; of exercising an irresistible will over other minds ; of maintaining supremacy over the phenomenal world, and of attaining the highest excellence in everything.

NOTE.—This aphorism refers to what are generally termed the Eight Siddhis or Occult Powers. It lays down the goal of Evolution. Compare Emerson's poem "Guy," quoted in "Imagination and its Wonders," Chapter IV.

46. Excellence of the physical body consists

in beauty, grace, strength, and hardness as of adamant.

47. By Samyama on the organs of sense, in their five forms, comes Mastery of Perception.

48. Then follow the powers of moving the body with the quickness of thought, of using the senses independently of the body, and of changing one form to another.

NOTE.—It is of comparatively little use to comment on the preceding aphorisms. The student must come within measurable distance of these various Powers before he can pronounce an opinion upon their possibility or impossibility. They are termed “Honey-sweet.”

49. By Samyama on the Light of Truth and on Spirit, comes knowledge of, and mastery over, all things.

50. By indifference to all these Powers, the State of Absolute Freedom is reached.

NOTE.—Freedom from the bondage of ignorance, pain, and evil is the grand aim of spiritual aspiration. This, in theological language, is the doctrine of the Atonement. The ordinary notion of “atonement” current in the first stage of development of the religious consciousness, as represented by the orthodoxy of the Churches, is merely the embodiment of the old Mosaic ceremonial, which demanded a bloody sacrifice. Paul, having been trained as a Pharisee of the Pharisees, formulated the spiritual doctrine of Jesus Christ into a

ceremonial and a creed, founded to a very large extent on the idea of Jesus being offered up as a sacrifice to an angry God for the sins of mankind. Needless to say, Jesus Himself never preached such spiritual heresy. Compare John viii. 31, 32. "Then said Jesus to the Jews who believed in Him, if ye continue in My word, then are ye My disciples indeed, and ye shall know the ~~truth~~, and *the truth shall make you free.*" Truth is not confined to this or that country or time. It is the Universal to which every individual is aspiring.

51. The feeling of gratification at the possibility of association with celestial beings should be restrained, from fear of renewal of the afflictions.

NOTE.—There are more things and more beings in heaven and earth than are dreamt of in our every-day philosophy of the universe.

52. By Samyama on moments of Time and their succession, Perfect Discrimination is attained.

53. From that comes knowledge even of objects which cannot be differentiated by Species, Sign, or Place.

54. This Perfect Discrimination is called "Taraka"—The All-Saving Knowledge. It embraces everything that has been and is.

NOTE.—This is the state of the Living Master, or Mahatma, or Jivanmukta.

55. When mind is one with Spirit, Independence of Nature is finally reached.

NOTE.—Kaivalya is the state described by Paul in Romans viii. "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Because the creature itself also shall be delivered from the bondage of corruption into *the glorious liberty of the children of God.*"

In plain words, the more material we are, the more bound, hand and foot, are we to the chains of ignorance, bigotry, pain, disease, and every evil; the more spiritual we become, the more we are freed from these "sins," till by degrees *we walk the earth, enlightened Sons and Daughters of God, who have individually crushed the head of the Serpent.*

PART IV.

1. The Occult Powers (Siddhis) are the result of birth, herbs, incantations, austerities, or concentration.

2. The transformation into another kind is effected by natural changes.

NOTE.—Nothing in Nature stands still; all
• flows, said the Greek philosopher. That

being so, there is a continuous path from the very lowest to the very highest, if the determination of the aspirant to advance is constant. His whole organism will slowly and gradually correspond to the ardent desire for progress by losing its grossness, and becoming more refined and ether-ealised.

3. Good actions, while not in themselves the direct cause of the transformation of Nature, are effective in removing obstructions in the path, in the same way as the husbandman, in irrigating the land, cuts a channel for the water to flow on.

4. The various minds that are developed in an advanced state proceed from Self-Consciousness.

5. The one mind is the moving cause of all their activities.

6. Among the various minds, only that which is attained by Concentration is free from the accumulation of impressions.

NOTE.—The author means that the practice of Concentration is, in the long run, the best method of acquiring the Occult Powers, inasmuch as the other methods referred to in the first aphorism of Part IV. will leave in the mind impressions which sooner or later will have to be wiped out.

7. The action of the Yogî is neither white nor black. In the case of others, it is of three kinds.

NOTE.—White means good, black means bad, and the third kind is a mixture of the two.

The action of the Yogî is the action of Universal Law working in and through the individual.

8. The mental impressions produced by these three kinds of action will subsequently bear fruit in a suitable environment.

9. Though differing in class, space, and time, they are related to each other by the unity of memory and impressions.

10. They are without beginning, for ~~Desires~~ are without beginning.

11. Held together on the principle of cause and effect, or substratum and support, on its suppression, they are obliterated.

12. The Past as well as the Future exists in the Present, the properties of Nature being diverse.

NOTE.—The Past is not “dead and gone.”

Its impression is stored up in the ether for the developed mind to read. The Future is the evolving or working out of what is in an undeveloped state. What was future, yesterday, is present, to-day, and past, to-morrow.

13. These properties are either manifest (evolved) or latent (involved), being composed of the Gunas.

NOTE.—The Gunas are Sattva, Rajas, Tamas.

The whole of Nature is the manifestation of these three Properties — Equilibrium, Action, Inertia ; Light, Twilight, Darkness ; Wisdom, Doubt, Ignorance.

14. Unity of object consists in unity of modification.

15. Difference in cognition of the same object is caused by difference of minds.

16. An object is cognised or not by the mind as it is affected or not by it.

17. The modifications of the mind are always known through its unchanging master, the spirit.

18. Mind is not self-luminous, being a perceptible object.

NOTE.—The idea is that Spirit, and Spirit ~~alone~~, gives Life and Light to Nature. Mind is in the domain of Nature.

19. And moreover, it cannot cognise two objects simultaneously.

20. If another cognising mind is assumed, there is no end to the process, and confusion of memory would be the result.

21. When the mind takes the form of the unchanging spirit, it becomes conscious.

22. When coloured by the spirit (the perceiver), and Nature (the perceptible), the mind comprehends everything.

23. The mind, though assuming various forms on account of its diversity of impressions, acts for, and in conjunction with, another—the spirit.

24. He who has mastered the difference between Mind and Spirit, has no longer an erroneous idea of the latter.

25. Then the mind is bent upon Discrimination and Independence (Kaivalya).

26. At intervals, other thoughts arise owing to the previous mental impressions.

27. They are to be conquered in the same manner as the afflictions referred to previously.

28. After Discrimination has been attained a still more advanced stage, called "Cloud of Virtue" (Dharma Megha), is reached by him who has no wish for occult powers.

29. Then all afflictions cease for ever.

NOTE.—Compare Isaiah lx. 19, 20. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord (Spirit) shall be unto thee, an everlasting light, and thy God thy Glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord (Spirit) shall be thine everlasting light, and the days of thy mourning shall be ended."

30. Then from the infinity of Knowledge, absolutely free from obscurations and impurities, the known and the knowable appears small.

31. Thereupon, the succession of the transformation of the Gunas comes to an end, they having accomplished the aim of the individual spirit.

32. Succession is the series of changes in moments of Time, and is perceived at the end of the series.

33. The re-absorption of the Gunas, bereft of incentive to action for Spirit, is Independence, or Liberty; or, it is the Spirit absolutely concentrated in Itself.

OPINION
OF
THE AUTHOR OF "THE LIGHT OF ASIA," &c.,
ON
THE FIRST EDITION
OF
"CONCENTRATION."

"Sir Edwin Arnold returns grateful thanks to Mr. Lovell for the little book which he so kindly sent. He has heard every word of it with profit and with pleasure, and has hardly any fault to find with it except that of its brevity."

Extracts from Opinions of the Press.

"CONCENTRATION."

THE MORNING POST:—

"In these pages Mr. Lovell writes about worldly wisdom, common-sense, prudence, and discipline, which he describes as 'Objective Concentration,' and of 'Subjective Concentration,' wherein the development of man as a spiritual being is discussed. There is much in this volume that may appeal to those who can approach such questions with an open mind."

THE PALL MALL GAZETTE:—

"'Concentration' is the last of a series of books on the art of living, written by Mr. Arthur Lovell. In these days of hurry and rush, when the mind, especially, perhaps, the journalistic mind, has to skip from one thing to another, like one caught upon the rocks by the rising tide and escaping for dear life, there is an unhappy tendency towards loose and superficial thinking. Concentration is the supremest art, and we are grateful for the author's insistence upon it. . . . after so sane and inspiriting an exposition of conservation of energy and the acquirement of mental vigour as is to be found in the author's earlier 'Ars Vivendi.' It takes us into depths into which none but the most practised swimmer in psychological problems can hope to reach land, and of which the plain man must needs beware. Nevertheless, Mr. Lovell's Biblical interpretations are interesting."

THE SPECTATOR:—

"In a little work entitled 'Concentration,' Mr. Arthur Lovell urges on our Western people this characteristic Oriental attitude, both as a means of enabling us to do our work with greater ease and success and also with a view to developing our higher nature and enabling us to attain

to a closer intercourse with divine things. Among the failings of civilisation are great mental waste resulting in degenerate conditions, and a perpetual bustle and hurry which seems to lead nowhere. Our nerves are disordered, our tissues destroyed, our minds clouded and anxious, and we do not receive any quite adequate return for this disarrangement. Mr. Lovell hints at a remedy for this state of things in concentration of mind in contrast to the dispersion of intellectual power which we see at work all around us. We cannot deny that this dispersive instinct has worked some rather serious results. It has broken up the unity of man's life, it has tended to fritter away human energies, it has led to ultra-specialism, and so to lop-sided specimens of humanity, it has brought men to think of themselves rather as bundles of sensations and appetites than as spiritual beings to whom bodily parts and passions are mere accessories. We find as the practical outcome of this condition of mind that our literature is scrappy, our religion lacks unity and power, our social life is noisy and distracting, our business feverish and speculative. Life does tend to become a 'tale told by an idiot, full of sound and fury, signifying nothing.'

THE ROCK :—

“‘Concentration,’ by Arthur Lovell. This is the last of four volumes by Mr. Lovell on the secret of acquiring mental and bodily vigour, the use of the will, imagination and its wonders, and the concentration of thought. In this last book the author writes about worldly wisdom, common-sense, prudence, and discipline, which he describes as ‘Objective Concentration,’ and of ‘Subjective Concentration,’ wherein the development of man as a spiritual being is discussed. There is, in these days, a terrible tendency to mental slipshod—the skipping from one subject to another, as the wild goat on the hills skips from one peak or ridge to the next. Mr. Lovell insists on the need for concentration as the one means of conserving mental energy and economising and increasing one's store of mental vigour. It is a really powerful and thoughtful book, and forms a fitting conclusion to a remarkable series.”

• “ARS VIVENDI.”

“Ars Vivendi” has been eulogised by over 150 leading papers.

THE TIMES :—

“This was published in 1896, the first of a series of volumes expounding ‘Ars Vivendism’—that is, containing practical advice on the development of the mind and body. Five new chapters have now been added.”

THE LITERARY WORLD :—

“A revised and enlarged edition of a little book which in a thoroughly practical way endeavours to teach the rudiments of the art of living. The author lays down principles for cultivating an erect, easy, and graceful physique rather than abnormal muscularity, and suggests methods of strengthening the will, concentrating imagination, and stimulating a healthy mental development on rational lines.”

THE PALL MALL GAZETTE :—

“So sane and inspiriting an exposition of conservation of energy and the acquirement of mental vigour as is to be found in the Author’s earlier ‘ARS VIVENDI.’”

THE SCOTSMAN :—

“A sensible treatise of encouraging advice and instruction about physical culture and the cure of pessimism. This edition gives the work revised and enlarged.”

THE SUNDAY SPECIAL :

“A little volume which contains much sound and practical advice for anyone desiring to possess *mens sana in corpore sano*.”

THE BRISTOL MERCURY :—

“The book abounds in excellent advice, and the object is an admirable one.”

BOOKSELLER :—

“A volume which deals with the art of acquiring mental and bodily vigour is sure to meet with respectful attention

from those who are not so fortunate as to enjoy these two essentials to happiness, and Mr. Lovell's treatise, even if it does not help us to live as long as old Parr, will, if its precepts be carefully observed, at least put us all in the way of preserving what health we have. The volume is earnestly written, and most of the maxims in it, and a great deal of the advice, will be found to contain all the elements of common sense."

GLASGOW EVENING NEWS:—

"The aim set forth in this book is one that commends itself to every sane man. There is no doubt that pure ignorance and neglect in relation to some of the simplest rules of healthy living are responsible for many of the ills of which so much is heard in our time, and Mr. Lovell takes in hand a thoroughly worthy task in endeavouring to call the heedless to attention. He tells them here, in plain but pleasant language, how to breathe, how and what to eat, and how to work and live, and the inculcation of such simple but neglected truths ought to have good result. The larger scheme of physical culture outlined by the author also deserves attention."

THE NORTHERN WHIG:—

"The work is well thought out, and the instructions thoroughly practical."

THE PALL MALL MAGAZINE:—

"'Ars Vivendi' is astonishingly reasonable, and would be found helpful by anybody sensible enough to desire a sane mind and a strong, healthy body. Mr. Lovell may be congratulated on his lucid presentation of the more exhilarating aspects of physio-psychology."

THE WESTMINSTER REVIEW:—

"It contains an excellent introduction. The chapters treated under the following heads: 'Bodily Health,' 'Mental Vigour,' 'Imagination: Its Use and Abuse,' and last, but not least, 'Manners,' are very good."

THE NOTTINGHAM DAILY GUARDIAN:—

"Mr. Arthur Lovell treats man, not as a pill-swallowing machine or a receptacle for mineral poisons, but as a unity of mind and body, and teaches the method of acquiring

vigour of mind as well as health of body. A man is not obliged to follow Mr. Lovell literally so far as the water treatment goes, but he might do worse than adopt his theories so far as the will and imagination affect health."

THE SCOTTISH REFORMER:—

"'Ars Vivendi' is a singular book. The writer, in his introduction, sharply takes the pessimist to task, and frankly tells him that it is not in the universe but in himself that he can see a bad world. He treats of bodily health from the standpoint of hydropathy, exercise, chromopathy, and harmonopathy. Then individual influence, mental vigour, will power, imagination, and concentration, all as factors of a thoroughly vigorous, healthy man, receive attention."

THE BRADFORD OBSERVER:—

"A treatise undoubtedly of considerable merit. Chapter IV., upon the cultivation of the will, is most forcibly written, and we feel sure that medical men will be generous enough to admit that many of their patients would profit by reading it. Indeed, there are few persons who would not be better for marking and inwardly digesting much of the advice to be found in the pages of the volume."

CORK EXAMINER:—

"The value of the chapters on the cultivation and discipline of the power of the will, imagination, concentration, &c., must be admitted."

THE ABERDEEN JOURNAL:—

"Surely there is nothing more conducive to human happiness than mental and bodily vigour. From the physical point of view, *mens sana in corpore sano* is the *summum bonum* of existence. And Mr. Arthur Lovell is determined that the world at large shall benefit from his views and researches on health culture, if only it will take the trouble. The use of drugs he abominates, especially the quack specialities which make vast fortunes for their inventors, and ruin the nervous systems of their credulous patients. It is as impossible, he maintains, to secure sound health by resort to drug-stimulation as to maintain a sound financial position by constantly patronising the pawnbroker. Mr. Lovell also shows how much power of

will and concentration have to do with perfect health, and we conclude this review of a remarkable and most useful little book with the following quotation, surely much needed by this restless age:—‘For the preservation of health at its very best, a quiet manner is indispensable. Hurry, bustle, and outward pompous show serve no purpose but wasting vital force.’ ”

THE SCOTTISH GUARDIAN :—

“This is an exceedingly interesting and instructive book on the art of living, *and one that should be specially studied by the clergy and those engaged in the work of promoting the social betterment of the people.* The object of the book is to inspire the reader with a belief in the efficacy of common-sense as the ruling principle that should govern all that affects our physical well-being. As the author pungently remarks:—‘Very few know how to live properly. The majority bungle anyhow through life, perhaps in ill-health or poverty, or both, not even suspecting that the fault lies in themselves.’ Altogether the book is well worth the attention of all who wish to cultivate the art of living and self-control.”

THE SYDNEY MAIL :—

“Mr. Lovell proceeds to show how men can keep healthy with water, light, diet and exercise, going into details. He also believes in the power of physical and mental suggestion in restoring to health. This is a fourth edition.”

THE MELBOURNE LEADER :—

“In the preface to the fourth edition now being issued the author briefly states his object, first in the physical aspect to produce an erect, easy, and graceful carriage of the body, paying more attention to breathing and walking than to the abnormal development of muscle, and in the mental aspect to take the student on to the higher problems of mental development.”

PRIMITIVE METHODIST :—

“The author describes his work as an attempt to treat actual life as a work of art, and each individual as an artist. It presents many important truths in such a practical fashion as to make it a really valuable addition

to this class of publication. Many people 'bungle anyhow through life,' suffering much unnecessary pain, and dosing themselves with unnecessary drugs. This book will be of great value to such, and *its precepts are to them of more value than fine gold*. Such matters as water, light, diet, breathing, physical culture, mental vigour, will-power, and concentration, receive admirable treatment. Here the great value of the book lies."

PERTSHIRE ADVERTISER:—

"This little volume has as a sub-title 'The Art of Acquiring Mental and Bodily Vigour.' The book shows that the gaining of such vigour is an art which has to be taught and can be learned, and the aim of the book is to do the teaching. We have read it carefully, and can certify that it is full of wise and helpful hints, which, if followed, will make for health. Being so, we commend it to all who want to live long and happily."

NORTHAMPTON MERCURY:—

"*'Ars Vivendi; or, the Art of Acquiring Mental and Bodily Vigour,'* has now reached its fourth edition. It is an instructive work, and will be found helpful by anyone desiring to attain the ideal of a sane mind and a healthy body. Mr. Lovell insists on the need for concentration as the one means of preserving mental energy and economising and increasing one's store of mental vigour. The aim of the author is to prove that far from being the worst of all possible worlds, as Schopenhauer described it, our planet is really a happy little place, and with care and thought may be made, if not a Paradise, at least a comfortable lodging-house during our brief tenancy in it. It is a thoughtful book, teaching, as its title implies, the art of living."

THE NOTTINGHAM GUARDIAN:—

"A fourth edition of Mr. Arthur Lovell's *'Ars Vivendi,'* It has been revised, and five new chapters added, the author being in them, as in his original text, always reasonable and sensible."

FAMILY CHURCHMAN:—

"Although we cannot agree with all the author has written, there is much in this handy little volume that it would be well for our readers to follow. He brings for-

ward very prominently the horrors of 'the growing drug habit,' and insists most properly that 'fully three-fourths of the various forms of ill-health can be directly and indirectly traced to deficient breathing.' The chapter on physical culture is distinctly interesting, and his rules for developing 'Vril'—i.e., 'the height of dominion attained by cultivation of man's latent power'—are sensible and to the point."

LIVERPOOL COURIER :—

"Mr. Arthur Lovell announces a fourth edition, revised and enlarged, of his exceedingly useful work, 'Ars Vivendi; or, the Art of Acquiring Mental and Bodily Vigour.' In its physical aspect the book aims at producing an erect, easy, and graceful carriage of the body, paying more attention to breathing and walking than to the abnormal development of muscle. In its mental aspect, when the balance of real health—the *mens sana in corpore sano*—has been secured, it leads the student on to the higher problems of mental development. The work is published in London by the author."

LIVERPOOL MERCURY :—

"Numerous hints on how to keep in good health are given by Mr. Lovell, whose book already has some reputation."

WATERFORD CITIZEN :—

"We have been favoured with a copy of the fourth edition of 'Ars Vivendi; or, the Art of Acquiring Mental and Bodily Vigour,' which is a capital volume, and one which should be in the hands of every intelligent reader. It is instructive as well as interesting, and a guide to health, and the acquirement of mental vigour. The five new chapters are very powerful; in fact, the entire publication shows a mastery and lucid understanding of the human body and mind. Mr. Lovell's work is singularly hopeful, and contains sound philosophy. We can recommend a thoughtful perusal of 'Ars Vivendi.'"

THE HIGHLAND NEWS :—

"Notwithstanding the numerous publications on health subjects, we cordially welcome this book. It is distinguished by robust common sense, and is simply written. To all who value a sound body and a sound mind we say: buy a copy."

THE INVERNESS COURIER :—

"This volume is intended to supply suggestions in the art of living. The volume is brightly written and practical in its advice. It has already reached a fourth edition."

THE DUNDEE COURIER :—

"So popular have the 'Ars Vivendi' series become that the fourth edition of this work has just been issued and published by Arthur Lovell, with the addition of five new and very important chapters. The acquiring of mental and bodily vigour should be the aim of every man who is not a pessimist, and in the introduction the author puts some truisms before this class of men, which, if they deliberate upon them, will certainly be of benefit to them. How to breathe, how to eat, what to eat, how to work and think in a manner which will be productive of better results are a few of the subjects the author treats of, which, if acted upon, cannot fail to be productive of health and strength. The volume is not a dry, tedious treatise, but a work which will be read with interest and enjoyment by everyone into whose hands it may chance to fall."

THE PAISLEY DAILY EXPRESS :—

"This book has reached its fourth edition, and thus shows the popularity to which it has attained. It contains many excellent advices for mental, moral, and physical culture, and young men especially, and young women too, will find much in it to guide them to a healthy and happy life. He shows in more than one chapter the subtle influence which mind and body mutually exert upon each other, and how needful it is that the emotional and passional part of our nature be kept under perfect control. He is strongly in favour of simple modes of treatment for the preservation of health and the cure of disease. We recommend our readers to procure the book, well bound and beautifully printed."

POINTS ON PEOPLE :—

"The book is full of suggestive reading : how lamentably few people, for instance, realise that to make the best of life is an art at all ! Mr. Lovell would raise society by developing the individual. Our extracts will serve to illustrate the varied food for thought which is spread forth in the bare hundred-and-fifty pages of 'Ars Vivendi.' The reader finds himself occasionally in the deep waters of occult science and the rather bewildering domain of symbology, but Mr. Lovell soon has him on firmer soil again. Perhaps the

cardinal doctrine of this little work is Concentration, in connection with which a convincing protest is lodged against the mental dissipation which is to be observed in the careers of most men and women of the present day."

THE MELBOURNE ARGUS:—

"‘Ars Vivendi,’ by Arthur Lovell, is a readable sketch of the importance of will-power in disease and health."

THE SYDNEY MORNING HERALD:—

"The appearance of a new and enlarged fourth edition of Arthur Lovell's ‘Ars Vivendi’ (London: Arthur Lovell, 1902) is sufficient proof of the popularity attained by this author's treatise on how to acquire and cultivate mental and bodily vigour. In the chapters on ‘Power of Will’ and ‘Concentration’ we have an exposition of the power that may be wielded by a just appreciation of these forces. We are told, for instance, that the will is necessarily a great factor in the maintenance of health and the cure of disease, both directly in rousing the latent energy of the constitution, and indirectly in keeping unswervingly to the path to be trodden. The understanding must find out the best means for acquiring health, and the will must persist in the employment of these means till the desired end is secured."

THE YORKSHIRE DAILY OBSERVER:—

"It is a manual of instruction in the art of acquiring mental and bodily vigour, and since it now enters upon a fourth edition has evidently been found useful."

THE LEADER (Castlemaine):—

"‘Ars Vivendi’ is an interesting work which should be in the hands of every young man and woman. The methods are simple and productive of the best results."

THE ADVERTISER (Geelong, Australia):—

"Its aim is to show, by simple methods, how to acquire mental and bodily vigour. There is a peculiar charm in the author's style of dealing with the subject which is particularly attractive to the general reader. It will surprise many to learn how, without expenditure, other than a little personal attention, they may enjoy the inestimable blessing of robust physical health and mental vigour. It is a book which should command a wide sale, and, indeed, it has already reached its fourth edition."

THE HAMPSHIRE CHRONICLE:—

“It is a remarkable book, and a study of its chapters will, we doubt not, greatly assist the reader how to live, so as to properly develop both the body and the mind.”

THE GRIMSBY DAILY MAIL:—

“The fourth edition, revised and enlarged, of ‘Ars Vivendi,’ by Arthur Lovell has reached the *Mail*. The title is one that implies the art of acquiring mental and bodily vigour, and the author is an expert upon the subject. It is published at 2s., and though the work may strike most people as very learned, which it is, Mr. Lovell talks in a commonplace way, and those who follow his guidance will be the better for it. He tells us how to achieve the art of concentration—and goodness knows that modern humanity needs the lesson!”

THE DUBLIN EXPRESS:—

“This is a work of very considerable merit. The author, evidently an authority on psychic matters, seems to make of his work a labour of love. Mr. Lovell says: ‘The “Ars Vivendi” system subordinates all knowledge whatsoever to the education and welfare of the Spiritual Man.’ ‘Ars Vivendi’ is a little work well worth reading.”

THE ROCK:—

“The fourth edition of this marvellously sound and wholesome book, revised and enlarged. In these pessimistic days it is a treat to meet so admirable a work so delightfully written.”

HEREFORD TIMES:—

“‘Ars Vivendi’ is astonishingly reasonable, and would be found helpful by anybody sensible enough to desire a sane mind and a strong, healthy body.”

THE NOTTINGHAM DAILY EXPRESS:—

“In the short space of 145 pages Mr. Lovell, who is his own publisher, seeks to unfold the whole duty of man to himself both in body and mind. He believes that health is an art. He condemns the use of drugs and the ‘drug habit,’ whether in the form of the constant use of morphia, ether, &c., or the inclination to patent medicines, or the desire of the sick man for prescriptions. ‘Throw physic to the dogs’ is his first formula for attaining a healthy exist-

ence. Nature provides every man with the means of health. Baths of water and of sunlight he must use, sweet sounds he must hear, his muscles he must exercise in reason; he must be careful how he breathes, and he must study both the manner and the matter of his eating. Should carelessness bring bodily trouble, transference of nerve-energy from another will help him, the preservation of his own mental vigour, imagination, and concentration of will is his greatest strength. 'Mens sana' will make 'corpus sanum.' The book will appeal to all who are interested in the mutual action and reaction of mind and body."

THE BLACKBURN WEEKLY TELEGRAPH :—

"In 'Ars Vivendi' we have an analytical review of the causes which contribute to physical and mental growth. The book may be described in a sentence, as, based on the gospel of common sense, it is not a 'preachy' book, and, withal, it is very interesting and instructive."

THE NORTHAMPTON DAILY REPORTER :—

"It is an instructive work, and will be found helpful by anyone desiring to attain the ideal of a sane mind and a healthy body. Mr. Lovell insists on the need for concentration as the one means of preserving mental energy and economising and increasing one's store of mental vigour."

THE PRESTON GUARDIAN :—

"At New Year, when many turn over new leaves and make good resolutions, such a book as 'Ars Vivendi' cannot fall into too many hands. Its aim is to show how to produce the sound mind in a sound body which is the ideal of the philosopher. It is not a new work, for it has been in the hands of the thoughtful public for some years, but five new chapters have been added to the present edition, which is as good a mentor as any individual need wish for. In these days of fierce competition and accelerated mental activity, the old rule of thumb method of conducting life and business will no longer suffice. A man can no longer say that habits and methods which were good enough for his father and grandfather will be good enough for him. The author of the book writes on the supposition that very few know how to live properly, and that they who do not are apt to throw the blame for their ill-health, poverty, and other ills on any but the right persons, themselves. Most people—especially after reading the book—will acknowledge that he is right. Mr. Lovell

gives the Laws of health, physical and mental, in a series of attractive chapters, from which each and every reader will derive inspiration and help. The philosophy of the book is undeniable and irresistible."

THE BOLTON JOURNAL :—

" 'Ars Vivendi.' The sub-title of this little book, which now reaches its fourth edition, is 'The Art of Acquiring Mental and Bodily Vigour.' This title sufficiently explains its aim and scope. It is an attempt to treat actual life as a work of art and every individual as an artist. 'Ars Vivendism' fully appeals only to the trained mind, accustomed to serious thinking, capable of reasoning logically, and ardently desirous of making the utmost of life. The book has been written after years of hard study and constant practice. Every page, every line, shows trace of this fact. All true thinkers will warmly welcome this work."

THE SOMERSET COUNTY GAZETTE :—

"A new edition of this interesting and extremely useful book, by Arthur Lovell, has been published."

YOUNG OXFORD :—

"The change is wholesome, from Samuel Smiles with his art of getting on, to Mr. Arthur Lovell on the art of living. 'ARS VIVENDI' is indeed one of several welcome signs that the clearest and the most vigorous thought of our day is being brought to bear on the *real* problems of life. Throughout, the book is practical and sane, and cannot fail to be a valuable aid to any man or woman bent on self-mastery. I warmly recommend the volume as a suitable gift to any friend."

NEUE METAPHYSISCHE RUNDSCHAU :—

(Translated from the German.)

"The above little book is No. 1 of his series on 'Ars Vivendism.' Lovell's book is a veritable household word, a monitor, which one can always keep by one, and which provides an answer to many, if not to all, problems. Above all, it is free from everything superfluous, is suggestive, and is written by one who does not only speak of these things, but lives them, too. The series will shortly be issued in German by our firm."

